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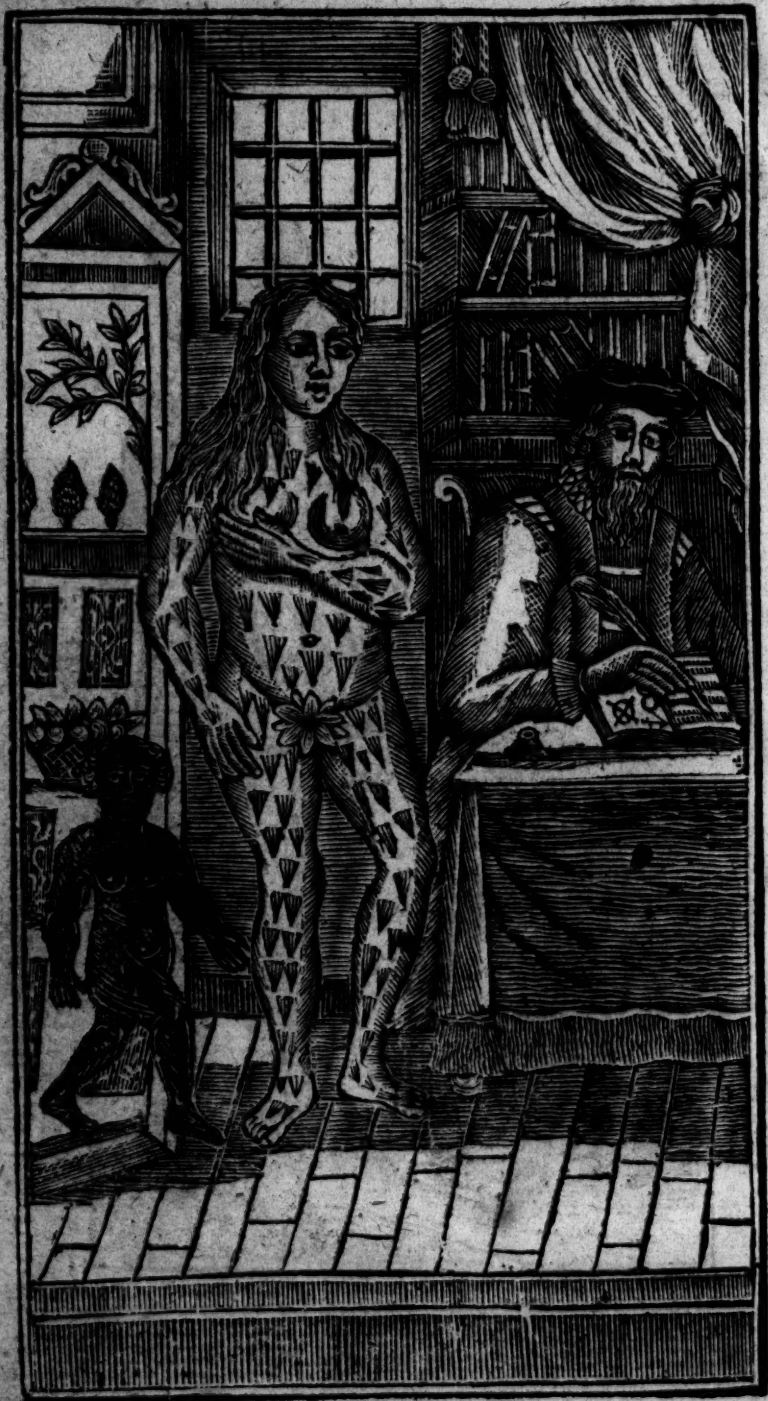
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TO THE R E A D E R.

TO tell thee, that Aristotle, the learned Author of this Book, was generally reported to be the most knowing Philosopher in the World, is no more than what every intelligent Person already knows: Nor can any think otherwise, who will give themselves the Leisure to consider, that he was the Scholar of Plato, (who was in his Time the only reputed Philosopher for Wisdom) and under whom Aristotle profited so much, that he was chosen by King Philip of Macedon, as the most worthy and proper Person in his Dominions, to be Tutor to his Son Alexander, by whose wise Precepts and Instructions Alexander became Master of so great Wisdom, Judgment, Prowess, and Magnanimity, that he justly obtained the Title of The Great. And Alexander himself was so sensible of the Advantage he received by the Instructions of so great a Stagyræ, (for so Aristotle was called from the Country of Stagyræ, where he was born) that he affirm'd that he was more beholding to his Tutor Aristotle for the Cultivation of his Mind, than to Philip his Father for the Kingdom of Macedon.

Now tho' Aristotle applied himself universally to the Investigation of all the Secrets of Nature, and for that obtain'd an universal Fame, yet that which he was pleas'd in a more especial and peculiar Manner, to bring into a fuller and more true Light, was the unfolding of the Secrets of Nature, with respect to the Generation of Man: This he stil'd his MASTER PIECE, and in this he has made so thorough a Search, that he has, as it were, turned Nature inside outwards.

Nor let any think these Things to be below the Study of so great a Philosopher, since the divine Records assure

us, that it has been the Study of divers illustrious Persons, equally renowned for Wisdom and Goodness, among whom, I may well reckon Job the greatest Man of all Secrets of Nature, has made it sufficiently evident, by that excellent philosophical Account he gives of the Generation of Man, in the Tenth Chapter of that Book, which bears his Name, where he says, Thine Hands have made me, and fashion'd me together round about. Thou hast poured me out as Milk, and curdled me like Cheese: Thou hast cloath'd me with Skin and Flesh, and hath fenced me with Bones and Sinews. Another Instance of illustrious Persons that have studied the Secrets of Nature in the Generation of Man, is that one of the greatest, as well as the best Kings of Israel, I mean King David, so great a Prince, that he may be said to have not only laid the Foundation, but also to have settled the Hebrew Monarchy; and his Piety was superior to his Power, being peculiarly stiled A Man after God's own Heart. Let us hear what this Man says of the Secrets of Nature in his divine Soliloquies to his Creator. Psal. cxxxix. 13, 14. &c. Thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knowest right well. My Substance was not hid from thee, when I was made in Secret, and curiously wrought in the lowest parts of the Earth. Thine Eye did see my Substance, yet being unperfect, and in thy Book all my members were written, which in Continuance were fashioned, when as yet there was none of them.

Now let the fore-quoted Words of Holy Job, and these last of King David, be put together, and I will make no Scruple to affirm, That they make up the most accurate System of Philosophy respecting the Generation of man, that has ever yet been written.

And why should not the mysteries of Nature, in the Generation of man, be without blame enquir'd into; since so great a Tribute of Praise redounds from hence unto the God of Nature? The more we know of whose Works,

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P R E F A C E.

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Works, the more our Hearts will be engaged to praise him, as we see in the Instance of David before us; I will praise thee, says he, for I am fearfully and wonderfully made: And then he breaks out into this Exclamation, Marvellous are thy Works, and that my Soul knoweth right well.

If any should object, That this Knowledge is too often abus'd by vain and light Persons, who instead of admiring the Wisdom of God in the Secrets of Generation, do only make it their Business to ridicule and set 'em at nought: I readily grant it, and think it a very great Unhappiness than there should be a Generation of such profligate Persons in the World; but at the same Time do aver, that this is no Objection to this Book: For, shall the Sun be taken out of the Firmament, because its Generating and Life giving Virtue, makes noxious Weeds and poisonous Plants that grow and flourish as well as the more sanative and Medicinal Herbs, and odoriferous and refreshing Flowers? I is not from the Nature of the Things themselves, but from the vicious Nature of corrupted Men, that these Things come to be abus'd. A harmless Bee will fly into a Garden, and there suck Honey from a Flower, when a Spider, from the venomous Malignity of its Nature, shall extract Poison from thence, so that it is not to be attributed to the Book, that is abus'd by vain and lewd Persons, but to the vicious Nature of those vain and lewd Persons that so abuse it.

But perhaps since Aristotle's Master Piece has already obtain'd Repute, why at this Time of Day, we come to obtrude it as a new Book upon the World, will be the most material Objection.

To this I answer, First, That Translations are alike free for every one to make. But, Secondly, having perus'd those several Books that go by that Name, I have seen none hitherto extant, exactly agreeing with the Original, neither for Matter nor Method, which was a principal Motive to me to attempt this Work; in which, if those who have had the perusing of it, be not very partial in what they have said, I may venture to

affirm, that the Accuracy and Care that has been taken of the Translation, and the Method in which it is now presented to the World, has not only made it wholly new, but calculated it more for the Reader's Advantage, than any Thing that has hitherto been publish'd of this Nature to the World: So that, in this Book alone the Reader may satisfy himself that he has the Great Aristotle's Compleat Master Piece.

I have one Thing more to acquaint the Reader with before I have done, which is, that having met with a choice Piece of that Prince of Physicians Hippocrates, I could not forbear adding it by way of Supplement to Aristotle's Master Piece, as being both Men highly eminent in their Generation: For as Aristotle was highly esteemed by Alexander the Great, so that great Prince Artaxerxes had so high a Value for Hippocrates, upon the Account of his singular Skill in Physick, that he offered to honour him with the greatest Dignities of the Persian Court, if he would have vouchsafed to have lived there. Hippocrates chose rather to confine himself to a solitary Life, where he might pursue the various Sympathies and Antipathies of Nature, than to enjoy all the Honours of the Persian Court.

In this Treatise, which we call his Family Physician, written most probably for the Use of his own, the Reader will find an invaluable Treasure; to which choice and approv'd Receipts for all the several Distempers incident to human Bodies: that so he need never be at a Loss what to do in any sudden Emergency, but as soon as he knows his Distemper, he may be acquainted with a suitable Remedy.

I have been civil to the Reader, in acquainting him with what he shall find in this Treatise; and I have no Need nor no Inclination to court him any farther: For if Men won't know when they are well offer'd, let their own Necessities instruct them better.

Farewell.

Aristotle's

Aristotle's Master Piece.

P A R T I.

Displaying the Secrets of Nature.

Introdu-
ction. **I**T is strange to see how Things that are common are slighted for that very Reason, tho' in themselves worthy of the most serious Consideration; And this is the very Case, as to the Subject we are now to treat of. What is there more common than the Begetting of Children? And yet what is there more wonderful and mysterious than the plastic Power of Nature, by which they are form'd? For though there be radicated in the very Nature of all Creatures, a Propension which leads them to produce the Image of themselves, yet how those Images are produc'd, after those Propensions are satisfied, is only known to those who trace the secret Meanders of Nature in their private Chambers, those dark Recesses of the Womb, where this Embrio receives Formation. The Original of all which proceeds from the first Command of the great Lord of the Creation, *Increase and multiply*. The natural Inclination and Propension of both Sexes to each other with the plastic Power of Nature, is only the Energy of the first Blessing, which to this Day upholds the Species of Mankind in the World.

Now since Philosophy informs us, That *Noſce te ipsum*, is one of the first Lessons a Man ought to learn. It cannot surely be accounted a useless Piece of Knowledge for a Man to be acquainted with the cause of his own Being, or by what secret Power of Nature it was that coagulated Milk (as a Divine Author calls it) came to be transubstantiated into a human Body. The Explanation of this Mystery, and the unfolding the plastic Power of Nature, in the secret Working of Generation, and the Formation of the Seed in the Womb, is the Subject

of the following Treatise; a Subject so necessary to be known by all the Female Sex, (the Conception and Bearing of Children, being what Nature has ordained their Province) that many for want of this Knowledge have perish'd with the Fruit of their Womb also; who had they but understood the Secrets of Generation, which are display'd in this Book, might have been still in the Land of the Living; for the Sake of such therefore have I compiled this Treatise, which I shall divide into two Parts; of each of which I shall observe this Method. In the first Part I shall

First, Shew that Nature has no need to be asham'd of any of her Works, give a particular Description of the Parts or Organs of Generation in Men, and afterwards in Women, and then to shew the Use of these Parts in the Act of Coition; and how oppositely Nature has adapted them to the End for which he has ordain'd them.

Secondly, I shall shew the Prohibition or Restriction, that the Creator of all Things, and the Lord of Nature has put upon Man, by the Institution of Marriage, with the Advantage it brings to Mankind.

Thirdly, I shall shew when either Sex may enter into a married State, and be fit to answer the Ends of the Creation, &c.

Fourthly, I shall discourse of Virginity, and therein shew what it is, how it is known, by what Means it may be lost, and how a Person may know that it is so, &c.

In the Second Part (which chiefly relates to married Women; and the Preservation of the Fruit of their Womb, for the Propagation of Mankind to the World) I shall shew,

First, What Conception is; what is pre-requisite thereunto; how a Woman may know when she hath conceived, and whether a Boy or Girl.

Secondly, Shew how a Woman that has conceived, ought to order herself.

3dly, Shew what a Woman ought to do that is near the Time of her delivery, and how she ought to be assisted.

Fourthly, I shall shew what are the Obstructions of

Con-

Conception; and therein discourse largely about Barrenness, and shew what are the Causes and cure thereof, both in Men and Women.

5thly, Direct Midwives how they shall assist women in the Time of their Lying-in: Bringing several other material Matters, proper to be spoken of under each of those several Heads; which will sufficiently render this book what *Aristotle* design'd it, his *Compleat Master Piece*.

C H A P. I.

A particular Description of the Parts or Instruments of Generation, both in Men and Women.

THough the Instruments, are Parts of the Generation in all Creatures with respect to their outward Form, are not perhaps the more comely yet, in Compensation of that, Nature has put upon them a more abundant and far greater Honour than on other Parts, in that it has ordain'd them to be the means by which every Species of Being is continued from one Generation to another: And therefore, though a Man or Woman were, through the Bounty of Nature, endued with Angelick Countenances, and the most exact Symmetry and Proportion of Parts, that concurred together to the making up of a most perfect Beauty: Yet, if they were defective in the Instruments of Generation, they would not, for all their Beauty, be acceptable either to the other Sex; because they would be thereby render'd incapable of satisfying the natural Propensions which every one finds in themselves: And this methinks should be sufficient to shew the great Honour nature has put upon them. And therefore, since it is our Duty to be acquainted with ourselves, and to search out the Wonders of God in Nature, I need not make any Apology for anatomizing the secret Parts of Generation.

The Organ of Generation in Man, nature has plac'd obvious to the Sight, and is called the *Yard*, and because hanging without the Belly, is called the *Penis*, a *Pen-dendo*: It is in Form long, round, and on the upper Side flattish,

S. 1. *Of the Instruments of Generation in Man, with a particular Description thereof.*

flattish, and consist of Skin, Tendons, Veins, Arteries, and Sinews, being seated under the *Ossa Pubis*, and ordained by nature of a two fold work, *viz.* For the evacuating of Urine, and conveying the Seed into the Matrix. The Urine which it evacuates, is brought to it thro' the Neck of the *Vesica Urinaria*, and the Seed which it conveys into the Matrix, is brought into it from the *Vesiculae Seminales*. But to be more particular.

Besides the common Parts, as the Cuticle, the Skin and the *Membrana Carnosa*, it has several internal parts proper to it, of which Numbers there are seven, *viz.*

The two nervous bodies; the Septum; the Urethra; the Glans; the Muscles; and the Vessels. Of each of these distinctly, in the Order I have plac'd 'em, and first, of

The two nervous bodies: These are called so from their being surrounded with a thick, white, nervous Membrane, tho' their inward Substance is spongy, as consisting principally of Veins, Arteries, and nervous Fibres, interwoven together, like a knit. And Nature has so ordered it, that when the nerves are fill'd with animal Spirits, and the Arteries with hot and spiritious Blood, then the Yard is distended, and becomes erect: But when the Flux of Spirits ceases, then the blood, and the remaining Spirits are absorb'd, or suck'd up by the Veins, and so the *Penis* becomes limber and flabby.

2. The second internal part is the *Septum Lucidum*, and this is in substance white and nervous, or sinewy, and its Office is to uphold the two Lateral or Side Ligaments, and the *Urethra*.

3. The 3d is the *Urethra*; which is only the Channel by which both the Seed and the Urine are conveyed out: It is in substance soft and loose, thick and sinewy, like that of the Side ligaments. It begins at the Neck of the bladder, but springs not from thence, only is join'd to it, and so proceeds to the Glans. It has three Holes in the beginning, the largest whereof is in the midst, for that he receives the Urine into it: The other two are smaller, receiving the Seed from each seminal Vessel.

4. The

4. The fourth is the Glans, which is at the End of the Penis, covered with a very thin Membrane, by reason of which it is of a most exquisite Feeling. It is covered with a Preputium or Foreskin, which, in some covers the Top of the Yard quite close, in others not; and by its moving up and down in the Act of Copulation brings Pleasure both to the Man and Women. The extremest Part of this Cover, which I call Preputium, and which is so called a præputanda, from cutting off, is that the Jews were commanded to cut it off on the eighth Day. The Ligament, by which it is fastened to the Glans, is called Frænum or the Bridle.

5. The fifth Thing is the Muscles, and these are four in Number, two being plac'd on each side. These Muscles (which are Instruments of voluntary Motion, and without which no Part of the body can move itself) consist of fibrous Flesh, to make up their body; of Nerves for the Sense, of Veins for their vital Heat, and of a Membrane or skin to knit them together, and to distinguish one Muscle from the other; and all of them from the Flesh. I have already said, there is two of them on each side, And I will now add, that one on each side is shorter and thicker, and that their Use is to erect the Yard, from whence they have obtain'd the Name of Erectors. And having told you that two of them are thicker and shorter than the other, I need not tell you that the other two are longer and thinner, only I take Notice, that the Office of the two last is to dilate (or if you will) open the lower Part of the *Urethra*, both for making water, and voiding the seed, and therefore are called Acceleratores.

6. The sixth and last Things are the Vessels, which consist of Veins, Nerves, and Arteries; of which some pass by the skin, and are visible to the Eye, and others pass more inwardly: For indeed the Arteries are dispersed through the Body of the Yard, much more than the Veins; and this Dispersion is contrariwise, the right Artery being dispersed to the left side, and the left to the right: As for the two Nerves, the greater is bestow'd upon the Muscles, and the body of the Yard, and the lesser upon the Skin.

What I have hitherto said relates to the Yard, properly so call'd; but because there are some Appendices belonging thereto, which, when wanting, render the Yard of no use in the Act of Generation, it will also be necessary before I conclude this Section, to say something of them; I mean the Stones or Testicles, so called, because they testify the Person to be a Man. Their Number and Place is obvious; and as to their use, in them the Blood brought thither by the Spermatick Arteries, is elaborated into the Seed. They have Coats or Coverings of two Sorts proper and common; the common are two, and invest both the *Testes*: The uttermost of the common Coats consist of the Cuticula, or true skin, called Scrotum, hanging out of the Abdomen, like a Purse: The Membrana Carnose is the innermost. The proper Coats are also two: The outer called Elithroides, or Vaginals, the inner Albuginea: Into the outer are inserted the Cremasters; to the upper Part of the *Testes* are fixed the Epididymaides, or Parastata, from whence arise the Vasa Deferentia, or Ejaculatoria; which when they approach near the Neck of the Bladder, deposit the Seed into the Vesicula Seminales, which are each (for there are two of 'em) like a Bunch of Grapes, and emit the Seed into the *Urethra*, in the Act of Copulation. Near these are the Prostatae, which are about the bigness of a walnut, and join to the Neck of the Bladder: These afford an oily, slippery, and salt Humour, to besmear the *Urethra*, and thereby defend it from the Acrimony of the Seed and Urine. But the Vessels, by which the Blood is convey'd to the *Testes*, out of which the Seed is made, and the Arteria spermaticæ, and these are also two; and so likewise are the Veins, which carry out the remaining Blood, which are called venæ, spermatick.

And thus Man's noble Parts describ'd we see,

For such the Parts of Generation be;

And they that carefully survey, will find,

Each Part is fitted for the Use design'd,

The purest Blood, we find, if well we heed,

Is in the Testicles turn'd into Seed,

Which by most proper Channel, is transmitted,

Into

Into the Place by Nature for it fitted :
 With highest Sense of Pleasure to excite
 In amorous Combatants the more Delight:
 For Nature does in this great Work design
 Profit and Pleasure, in one Act to join.

WOMAN, next to Man, the noblest piece of the
 Creation, is Bone of his
 Bone, and Flesh of his Flesh, a S. 2. *Of the secret Parts*
 sort of Second Self: And in a *in Women*, appropriated to
 married State are accounted but *the Work of Generation*.
 one: For as the Poet says,

Man and his Wife are but one right
Canonical Hermaphrodite.

It is therefore the secret Parts of that curious Piece of
 Nature that we are to lay open, which we shall do with
 as much Modesty and Sobriety as will consist with our
 speaking intelligibly: For 'tis better to say nothing,
 than to speak so as not to be understood.

The external Parts commonly call'd *Pudenda* (from the
 Shamefacedness that is in Women to have them seen) are
 the Lips of the great Orifice, which are visible to the Eye,
 and in those that are grown are cover'd with Hair, and
 have pretty Store of spungy Fat, their Use being to keep
 the internal Parts from all Annoyance by outward Ac-
 cidents.

Within these are the *Nymphae*, or Wings which pre-
 sent themselves to the Eye, when the Lips are severed,
 and consist of soft and spongy Flesh, and the doubling
 of the Skin plac'd at the Sides of the Neck: they com-
 pass the *Clytoris*, and both in Form and Colour, resemble
 the Comb of a Cock, looking fresh and red, and in the
 Act of Coition receives the *Penis* or Yard between them:
 besides which, they give Passage both to the Birth and
 Urine. The Use of the Wings and Knobs like Mirtle Ber-
 ries, shutting the Orifice and Neck of the Bladder, and by
 the swelling up, cause Titillation and Delight in those Parts,
 and also to obstruct the involuntary Passage of the Urine.

The next Thing is the *Clytoris*, which is a sinewy and
 hard Part of the Womb, repleat with spungy and black
 Matter within, in the same manner as the Side liga-
 ments

ments of the Yard; and indeed resemble it in Form, suffers Erection, and falling in the same Manner, and it both stirs up Lust, and gives delight in Copulation; For without this, the Fair Sex neither desire nuptial Embraces, nor have Pleasure in them, nor conceive by them. And, according to the Greatness or Smallness of this Part, they are more or less fond of Mens Embraces; so that it may properly be stil'd the Seat of Lust.

Blowing the Coals up of those amorous Fires,

Which Youth and Beauty to be quench'd requires.

And well may it be stil'd so; for it is like a Card in Situation, Substance, Composition and Erection, growing sometimes out of the Body two Inches, but that happens not but upon some extraordinary Accident. It consists, as I have said, of two spongy and skinny Bodies, which begin a distinct Original, from the *Os Pabis*: the Head of it being covered with a tender Skin, having a Hole like a Yard of a Man, but not thorough; in which, and the Bigness of it, it only differs from it.

The next Thing is the Passage of the Urine, which is under the *Clytoris*, and above the Neck of the Womb, so that the Urine of a Woman comes not thro' the Neck of the Womb, neither is the Passage common as in Men, but particular, and by itself. This Passage opens itself into the *Fissures* to evacuate the Urine; for the securing of which from Cold, or any other Inconveniency, there is one of the four *Caruncles*, or fleshy Knobs plac'd before it, which shuts up the Passage; For these Knobs, which are in Number four, and in Resemblance like Myrtle-berries, are plac'd behind the Wings before spoken of quadrangularly, one against the other. These are round in Virgins, but hang flapping when Virginitie is lost. 'Tis the uppermost of these that Nature has placed for the securing the Urinary Passage from Cold; and which is therefore largest, and sorked for that End.

The Lips of the Womb that next appear, cover the Neck thereof, but being separated disclose it; and then two Things are to be observed, and these are, the Neck itself, and the *Hymen*, more properly called the *Claustrum*

Strum Virginal; of which I shall have more Occasion to speak, when I come to shew what Virginitie is. The Neck of the Womb I call the Channel, which is between the forementioned Knobs, and the inner Bone of the Womb, which receives the Man's Yard like a Sheath; and that it may be dilated with the more Ease and Pleasure in the Act of Coition, it is sinewy and a little spongy, and there being in this Concavity diverse Folds, or orbicular Plaights made by Tunicles, which are wrinkled, it forms an expanded Rose, which may be seen in Virgins; but in those that have often used Copulation, it comes by degrees to be extinguished; so that the inner side of the Neck of the Womb appears smooth, and in old Women it grows more hard and grissly. But tho' this Channel be sinking down, writhed and crooked, yet it is otherwise in the Time of Copulation, as also when Women are under their monthly Purgation, or in Labour, being then very much extended, which is a great Cause of their Pains.

The *Claustrum Virginal*, commonly called the Hymen, is that which closes the Neck of the womb; for between the Duplicity of the two Tunicles which constitute the Neck of the womb, there are many Veins and Arteries running along, that arise from the Vessels of both Sides of the Thighs, and so pass into the Neck of the Womb, being very large; and the Reason thereof is, because the Neck of the womb requires to be filled with abundance of Spirits to be dilated thereby, that it may the better take hold of the *Penis*; such Motions requiring great Heat, which being made more intense by the Act of Friction, consumes a great deal of Moisture; in the supplying whereof, large Vessels are very necessary. Hence it is that the Neck of the womb in women of reasonable Stature is 8 Inches in Length. But there is also another Cause of the Largeness of these Vessels, *i. e.* because the monthly Purgations make their way through them: and for this Reason, women, though with Child, often continue them: For tho' the womb be shut up, yet the Passage of the Neck of the Womb, through which these Vessels pass, is open. And there-

therefore as soon as you penetrate the *Pudendum*, there may be seen two little Pits or Holes, and in which are contained an Humour, which by being prest out in the Time of Coition, does greatly delight the Fair Sex.

Tho' these we have already mentioned are properly the parts appropriated to the Work of Generation, yet there are other Parts, without which, Generation-work cannot be accomlish'd, of which we must also give a Description, and the principal of these is the Womb, which is the Field of Generation, without which nothing can be done. The Parts we have been speaking of being ordained by Nature only, as it were so many Vehicles, to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the Plastick Power of Nature, produced its own Likeness.

The Womb is situated in the lower Parts of the *Hypogastrium*, being joined to its Neck, and is plac'd between the Bladder and the straight Gut, so that it is kept from swaying or rolling, yet hath it Liberty to stretch and dilate itself, and also to contract itself, according as Nature in that Case discloses it. It is a round Figure, something like a Gourd; lessening and growing more acute towards one End, being knit together by its proper Ligaments, and its Neck joined by its own Substance, and certain Membranes that fasten it to the *Os Sacrum*, and the Share bone. It is very different, with respect to its Largeness in Women, especially between such as have had Children, and those that have had none. It is so thick in Substance that it exceeds a Thumb's breadth, and after Conception augments to a greater Proportion: and to strengthen it yet more, 'tis interwoven with Fibres overthwait, both strait and winding; and its proper Vessels are Veins, Arteries, and Nerves; among which, there are two little Veins which pass from the Spermatick Vessels to the Bottom of the Womb; and two bigger from the Hypogastricks, touching both the Bottom and the Neck, the Mouth of these Veins piercing as far as the inward Concavity.

The Womb, besides what I have already mentioned, hath two Arteries on both sides the Spermatick Vessels,
and

and the Hypogastrics, which still accompany the Veins with sundry little Nerves, knit and interwoven in the Form of a Net, which are also extended throughout, even from the Bottom to the *Pudenda* themselves, being so placed chiefly for the Sense of Pleasure, sympathetically moving from the Head and Womb.

Here the Reader ought to observe, that the two Ligaments hanging on either Side the Womb, from the Share bone, piercing thro' the *Peritonæum*, and joined to the Bone itself, causes the Womb to be moveable, which upon sundry occasions either fall low or rise high. The Neck of the Womb is of a most exquisite Sense, so that if it be any time disorder'd, either with a Scirrhusity, too much flat Moisture or Relaxation, the Womb is made subject to Barrenness. In those that are near their Delivery, there usually stays a most glutinous Matter in the entrance, to facilitate the Birth, for at that time the Mouth of the Womb is open'd to such a wideness, as is in Proportion to the largeness of the Child, suffering an equal Dilatation from the Bottom to the Top.

Under the Parts belonging to Generation in Women, are also comprehended the preparatory, or spermatie Vessels. The preparatory Vessels differ not in Number from those in Men, for they are likewise four, two veins and two arteries; their Rise and Original is the same as in Men, differing only in their Largeness, and Manner of Insertion; the right Vein issuing from the Trunk of the hollow vein descending, and the left from the emulgent Vein; and on the Side of them are two Arteries which grow from the *Acrata*. These preparatory Vessels are shorter in women than in men, because they have a shorter passage, the stones of the woman lying within the belly, but those of a Man without; but to make amends for their shortness, they have far more wreathings to and fro, in and out, than they have in men, that so the Substance they carry, may be the better prepared. Neither are they united as they are in men, before they come to the Stones, but are divided into two branches, whereof the greater only passeth to the stones, the lesser

the fecundated Egg, and this is properly called conception. And then secondly, to cherish and nourish it, till Nature has framed the Child, and brought it to perfection. Thirdly, it strongly operates in sending forth the Birth, when the appointed Time is accomplished, there dilating itself in an extraordinary manner, and so aptly removed from the Senses, that no Injury can accrue to it from thence, retaining in itself a strength and Power to operate and cast forth the Birth.

The use of the preparing vessels is to convey the Blood to the Testicles, of which a part is spent in the Nourishment of them, and the production of those little bladders in all Things resemble Eggs, thro' which the Vasa Præparantia run, and are obliterated in them. This Conveyance of blood is by the Arteries; but as for the Veins, their Office is to bring back what blood remains for the forementioned Use.

The Vessels of this kind are much shorter in women than Men, by reason of their nearness to the Testicles; and yet that defect is more than made good by the many intricate windings to which they are subject; for in the middle way they divide themselves into two branches of different Magnitude; for one of them being bigger than the other, passes to the Testicles.

The Testicles in Women are very useful; for where they are defective, Generation work is quite spoil'd: For tho' those little Bladders which are on their outward superficies, contain nothing of Seed, as the Followers of *Galen*, &c. erroneously imagine, yet they contain several Eggs, (about the Number of 20 in each Testicle) one of which being impregnated by the most spirituous Part of the Man's Seed in the Act of Coition, descends thro' the Oviducts into the Womb, where it is cherished till it becomes a living Child. The Figure of this Ova or Eggs, is not altogether round, but a little flat, and depressed on the Sides; and in their lower Part are oval; but where the blood vessels enter them, that is, in their upper Part they are more plain, having but one Membrane about them, that the Heat may have easier Access.

Thus

Thus Nature does nothing in vain produce,
 But fits each part for what's proper Use ;
 And tho' of different Seves form'd we be,
 Yet is there betwixt these that Unity,
 That we in nothing can a greater find,
 Unless the Soul, that's to the Body join'd :
 And sure in this Dame Nature's in the right,
 The strictest Union yields the most Delight.

C H A P. II.

Of the Restriction laid upon Men in the Use of Carnal Copulation, by the Institution of Marriage ; with the Advantage that it brings to Mankind ; and the proper Time for it.

S. 1. **T**HO' the great Architect of the World has been pleas'd to frame us of different Sexes, and for the Propagation and Continuation of Mankind, has indulg'd us the mutual Embraces of each other, the Desire whereof, by a powerful and secret Instinct is become natural to us ; yet he would leave them to the Law of their Creator, who has ordain'd, That every Man shall have his own Wife: And tho' since Man, by sinning against his Creator, hath fallen from his Primitive Purity, and has multiplied Wives and Concubines, by which the first Institution is violated, and the grossest Affront to the Divine Lawgiver ; for as the Holy Jesus has told us, That in the beginning it was so ; the Marriage of one Man to one Woman. So that as these conjugal Delights cannot be enjoy'd but in a married State, so neither in that State can they lawfully be participat'd of with more than one Wife. And it is the breaking of this Order, that has fill'd the World with Confusion, and Debauchery, has brought Diseases on the body, Consumptions on Estates, and eternal Ruin to the Soul, if not repented of. Let all those therefore of either Sex, that have a Desire to enjoy the Delights of mutual embraces, take care that they do it in a married State with their own Wives or Husbands, or else it will become a Curse to them instead of a Blessing: And

to the Womb, both to the Nourishment of itself and of the Infant therein. Let me further add, these spermat-ic Veins receive the Arteries as these pass by the Side of the Womb, and thereby make a Mixture of the vital and natural Blood, that their work may be more perfect. The *Deferentia*, or carrying Vessels, spring from the lower Part of the Stones, and are in Colour white, in substance sinewy, and passes not to the Womb strait, but wreathed; they proceed from the Womb in two Parts resembling Horns, whence they are called the Horns of the Womb.

The Stones of Women are another Part belonging to the Instruments of Generation: For such Things they also have, as well as Men, but they are also indifferently plac'd; neither is their Bigness, Temperament, Substance, Form, or Covering the same. As to their Place, it is in the Hollowness of the *Abdomen*, resting upon the Muscles of the Loins, and so not pendulous, as in Men 'tis obvious they are. And that they are so plac'd is, that by contracting the Heat, they may be the more fruitful, their Office being to contain the *Ovum*, or Egg, which being impregnated by the Seed of the Man, is THAT from which the *Embrio* is engender'd. These Stones differ also from Men's in their Form; for tho' they are smooth in Men, they are uneven in Women, being also depressed or flattish in them, tho' in Men their Form is more round and oval. They have also in Women but one Skin, whereas Men have four: Nature having wisely contriv'd to fortify these most against the Injuries of the Air, that are most expos'd to; the Stones of Women being within, but those of Men without the Belly. They differ also in their Substance, being much more soft and pliable than those of Men, and not so well compacted: Their Bigness and Temperature differ, in that they are lesser and colder than those of Men. Some indeed will have their Use to be the same as in Men, *viz.* to concoct Seed; but that for want of Judgment, and not for want of Ignorance. *Ar Aristotle* and *Scotus* both affirm, that the Women have no Seed, and therefore their Stones differ also in their

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their Use from those of Men ; their Use being, as I have already said, to contain that Egg which is to be impregnated by the Seed of Man.

It now only remains that I say something of the Ejaculatory Vessels, which has two obscure Passages one on either Side, which in Substance differ nothing from the spermatic Veins. They rise on one Part, from the bottom of the Womb, but not reaching from the other Extremity, either to the Stone, or any other Part, are shut up and uncapable ; adhering to the Womb as the *Colon* does to the blind Gut, and winding half way about : Though the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes resembling the wings of a Bat, thro' which certain Veins and Arteries passing from the End of the Stones, may be said here to have their Passages, proceeding from the Corners of the womb to the Testicles, and are accounted the proper Ligaments, by which the Testicles and womb are united, and strongly knit together.

Thus the Womens secrets I have survey'd,
And let them see how curiously they're made :
And that, tho' they of different Sexes be,
Yet in the whole they are the same as we :
For those that have the strictest Searchers been,
Find Women are but Men turn'd Out-side in :
And Men, if they but cast their Eyes about,
May find they're Women, with their Inside out:

HAVING taken a Survey of the parts of Generation, both in Men and Women, it is next requisite, that according to my intended Method, I should shew the Use and Action of these parts in the work of Generation, which will excellently inform us, that Nature has made nothing in vain.

S. 3. Of the Use and Action of the several parts in Women appropriated to Generation.

The external Parts in Womens Privities, or that which is most obvious to the Eye at first View, commonly called

led *Pudendum*, as that which being seen by a Man, causes shame and blushing in the Cheeks of the Fair Sex, are design'd by Nature to cover the great Orifice, as that Orifice is to receive the *Penis*, or Yard in the Act of Coition, and also to give passage to the Urine; and at the Time of birth to the Child. The use of the Wings and Knobs, like Mirtle-berries, are for the security of the internal Parts, by shutting up the Orifice and Neck of the Bladder; also for Delight and Pleasure; for by their swelling up, they cause Titillation and Delight in those Parts, being pressed by the man's Yard. Their Use is likewise to obstruct the involuntary Passage of the Urine.

The use and Action of the *Clytoris* in Women, is like that of the *Penis*, or Yard in Men; that is, erection; its extream end being like that of the Glans is in the Men, the seat of the greatest pleasure in the Act of Copulation, so is this of the *Clytoris* in women, and therefore called the Sweetness of Love and the Fury of Venery.

The Action and Use of the Neck of the Womb, is the same with that of the *Penis*, that is, Erection, which is occasioned sundry Ways. For, *First*, in Copulation it is erected and made strait for the Passage of the *Penis* to the Womb. *Secondly*, Whilst the Passage is repleted with Spirits and vital Blood, it becomes more strait for the embracing the *Penis*: And for the Necessity of Erection, there is a two fold Reason; one is, That if the Neck of the Womb was not erected, the yard could have no convenient Passage to the Womb. The other is, that it hinders any Hurt or Damage that might ensue, through the violent Concussion of the Yard, during the Time of Copulation.

Then as to the Vessels that go through the Neck of the Womb, their Office is to replenish it with Blood and Spirits, that so as the Moisture consumes through the Heat contracted in Copulation, it may still by those Vessels be renewed. But their chief Business is to convey Nutriment to the Womb.

Now as to the use and action of the Womb, it has many properties attributed to it, As first, Retension of the

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to that End let 'em consider what is due to the Transgressors of his Law, who hath said, *Thou shalt not commit Adultery*. Whatever is spoken of the venereal Pleasures, is spoken to those who have, or may have a Right thereunto, by being in a married State. For

Who to forbidden Pleasures are inclin'd,
Will find at last they leave a Sting behind.

I have spoken in the last Section of the Restriction that our great Law-giver had been pleas'd to lay upon us, that we should

S. 2. *Of the Happiness of a married State.*

not presume upon mutual Embraces without qualifying ourselves for it, by entering into a married State. But that, in the Age we live in, is look'd upon as a most insupportable Yoke, nothing being now more ridicul'd than Matrimony; both Wives and Husbands being counted the greatest Clogs and Burdens to those that give up the Reins to their unbridled Appetites. But with these Gentlemens good Leave, I will now make it appear, notwithstanding all their Banter, that a married State is the most happy Condition (where Persons are equally yoked) that is to be enjoy'd on this Side Heaven.

And who, that is not out of his Wits, will question the pleasure and Advantage of a married State, that will but give himself leave to reflect upon the Author thereof, or the time and place of its Institution? The Author and Institutor of Marriage, and that first brought Man and Woman together, was no other than he that made them; even the great LORD of the Universe, whose Wisdom, being infinite, could not but know what Condition was best for us, and his Goodness being equal to his Wisdom, sufficiently shew, the End of this Institution was the Happiness of the Creatures he had made. And that indeed Man could not be happy without, for he saw that it was not good that Man should be alone, and therefore made a Woman to compleat his Happiness, which was not perfect, whilst he wanted such a meet Help for him.

The Time of the Institution is also very remarkable; for it was whilst *Adam* and his new made Bride

were cloath'd with all that virgin Purity and Innocence with which they were created, before they had entertain'd the least Converse with the Tempter, or had given way to one disorder'd Thought; and yet could curiously survey the several incomparable beauties and Perfections of each other, without Sin, and knew not what it was to lust: 'Twas at this happy Time that the Creator divided *Adam* for himself, and of a crooked Rib made him a beautiful and meet Help for him; and then by instituting Marriage, united him unto himself again in holy Wedlock's happy Bands.

It was in Paradise where the first Match was made; and which scarcely could have been Paradise without it. For Paradise all know to be a Place of Pleasure, wherein they were surrounded with the Quintessence of all Delight, where there was nothing wanting that might please the Eye, charm the Ear, or gratify the Taste; or might delight the Smell with odoriferous and agreeable Perfumes: and yet, even in Paradise, where *Adam* was possess'd of all those ravishing and pleasing Sweets, and enjoy'd all the Pleasure of Paradise, he enjoy'd not Happiness till he enjoy'd his *Eve*, for until then, there was no meet Help for him. So that it seems in Paradise, *Adam* remain'd unhappy, whilst in a single State; so wou'd *Eve* likewise have been, had she been there alone. So that it was a married State that was the compleating their mutual Happiness, and was even the Paradise of Paradise itself.

Neither will those admire that Man at first was not compleatly happy without marrying, that will, but give themselves the Leisure to consider, what at Addition to our Happiness a good Wife makes; for such a one is the best Companion in Prosperity, and in Adversity the surest Friend; the greatest Assistance in Business, the only lawful and comfortable Means by which we can have Issue, and the great Remedy against Incontinency; and if we believe King *Solomon* (an Author of undoubted Credit) the greatest Honour unto him, that has her; for he it is that tells us, *She was a Crown to her Husband*. And sure these are no small Advantages of Marriage.

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riage. Besides that natural Propension there is in Man and Woman to each other, seeking their natural Conjunction, looks as if the Man missing his Rib, is restless till he had recover'd it again; and on the other Hand, as if the Woman (knowing from one she came) remained unsatisfied till she had got again to her old Place, under the Arm, the wing of her beloved Husband.

And therefore those that do complain of Marriage, if they would but examine their own Carriage and Behaviour in it better, would find it is themselves make Marriage so uneasy. For as once Cicero said of Old Age, *it was not Old Age, but the Folly of old Men, that made old Age so burthensome*; so I may say of Marriage; *It is not Marriage, but the Folly of Persons married, that makes it so uneasy*. If married Persons would but each take care to do their several and respective Duties, there would be no complaining; nor would they find any Condition more pleasant or more profitable than a married Life; there being more Satisfaction to be taken in the Embraces of a loving and chaste Wife, than in the wanton Dalliances of all the Strumpets in the World; besides the Blessing that attends the one, and that ruin, misery and heavy Curse, that always wait upon the other. And thus, I hope, I have sufficiently shewed the pleasure and Advantage of a married State.

That does this Section unto all relate

The pleasures that attend a marry'd State.

And shews, it does with innocence consist,

And that so many have those pleasures mist,

Is their own Faults, that will no wiser be,

As in this Mirrour they may plainly see.

Having shewn the restriction laid upon Men and Women, with respect to promiscuous Coition, and also the pleasure and Advantage of a married Life, I now proceed to shew at what Age young Men and Virgins are capable of the marriage bed; which because so many de-

S. 3. *At what Age young Men and Virgins are capable of Carnal Copulation, and why they so much desire it.*

fire before they attain to it, it will be necessary to shew the Causes of such their impetuous Desires.

The Inclination of Virgins to Marriage, is to be known by diverse Symptoms; for when they arrive to ripe Age, which is about Fourteen or Fifteen, their natural Purgations begin to flow; and then the Blood, which no longer serves for the Increase of their Bodies, does, by its abounding stir up their Minds to Vener; To which also external Causes may incite them. For their Spirits are brisk and inflam'd when they arrive at this Age, and their Bodies are often more heated by their eating sharp and salt Things, and by Spices, by which their Desires of venereal Embraces becomes very great, and at some critical Junctures almost insuperable. And the use of those so much desired Enjoyments being deny'd to Virgins, is often followed by very dangerous, and sometimes dismal Consequences, precipitating them into those Follies that may bring an indelible Stain upon their Families, or else it brings upon them the *Green Sickness*, or other Diseases. But when they are married, and those Desires satisfy'd by their Husbands, those Distempers vanish, and their Beauty returns more gay and lively than before. And this strong Inclination of theirs may be known by their eager gazing at Men, and affecting their Company; which sufficiently demonstrates that Nature prompts them to desire Coition. Nor, is this the Case of Virgins only, but the same may be observ'd in young brisk Widows, who cannot be satisfy'd without that due Benevolence, which they were wont to have from their Husbands.

At Fourteen Years of Age, commonly the *Menses* begin to flow in Virgins; at which Time they are capable of conceiving, and therefore fit for Marriage; tho' it would be much better both for themselves and their Children, if they married not till Eighteen or Twenty; and if they be very healthful, and strong of Body, and always addict themselves to Temperance, they might continue Bearing till upwards of 50: Though generally they leave off about 45; for the *Menses* flow a longer Time in some than in others: But when they cease,

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cease, they cease Bearing. And therefore the bearing of *Isaac* by *Sarah* at that Age, may be well term'd miraculous, because it had ceas'd to be with her according to the Custom of Women.

As for male Youth, when they arrive at 16, or between that and 17, having much vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of procreating Matter, constantly increases till 45, 56, 65; and then begins to flag, the Seed by degrees becoming unfruitful; the natural Spirits being extinguish'd, and the Heat dried up. Thus it is with them for the most Part. But many Times it falls out otherwise in particular Instances: As once in *Swedeland*, a Man was married at 100 Years old to a Bride of 30, and had many Children by her; but he was a Man of so hale a Constitution, and carried his Age so well, that Strangers would not have guess'd him at above 60. And in *Campania*, where the Air is clear and temperate, it is usual for Men of 80 Years old, to marry young Virgins, and have Children by them: Which shews, that Age in Men hinders not Procreation, unless they be exhausted in their Youth, and their Yard shrivel'd up.

If any ask, why a Woman is sooner barren than a Man? Let such know that the natural Heat, which is the Cause of Generation, is more predominant in Men than Women; for the monthly Purgations of Women shew them to be more moist than Men, and so does also the Softness of their Bodies. And the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the Benefit whereof they are elaborated into Seed; but Women tho' of a finer Make, yet not being so strong as Men, their Faculties are thereby hinder'd in their Operation.

Thus Nature to her Children is so kind,
That early they those Inclinations find,
Which prompt them on to propagate Mankind.
Hence 'tis a Virgin her Desires can't smother,
But restless is, till she be made a Mother.

C H A P. III.

Of Virginity what it is, how it may be known, by what Means it may be lost, and how a Person may know that it is so.

IN the last Chapter I treated of the Desire that young Men and Virgins have to mutual Embraces, and at Sect. 1. *Of Virginity, and wherein it consists.* I have also shew'd that those pleasures are only lawful to be enjoyed in a married State, and have also acquainted my Reader with the Advantage of such a Condition. But since the Desires of many after mutual Embraces are so impetuous, that not having an Opportunity to enter into a married State they have anticipated the Pleasures of Matrimony, and lost their Virginity before hand, and yet, perhaps, have afterwards pretended to bring their Virginity to a Marriage Bed, by which means many an honest Man has been deceived, and meretricious Women escap'd with Impunity; and on the other Hand, some virtuous young Virgins, that have indeed come such to their Husbands Beds, have been accus'd by the Ignorance and Incredulity of their Husbands, to have lost their Virginity before hand, when there has been no such Matter. Therefore to do Right in this Case to both Parties, my Design in this Chapter is to shew what Virginity is, and wherein it consists; how many Ways it may be lost; and how a Man may know whether it be lost or not: That so Women may not be wrongfully censur'd, or Men impos'd upon.

Virginity untouch'd and taintless, is the Boast and Pride of the Fair Sex; but they generally commend it to put it off; for as good as it is, they care not how soon they are honestly rid of it. And I think they are in the right on't, for if they keep it too long, it grows useless, or at least loses much of its Value: a stale Virgin (if such a Thing there be) being look'd upon like an old Almanack

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out of Date— But to speak to the Purpose, Virginity is the chief, the best, the first, the Prime of any Thing, and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him: It being the distinguishing *Characteristick* of a Virgin, that she has not known Man.

To make this more plain, I must here observe, That there is in Maids, in the Neck of the Womb, a membranous Production call'd the *Hymen*, which is like the Bud of a Rose half blown, and this is broken in the first Act of Copulation with Man: And hence came the Word *Defloto*, to Deflower: whence the taking away of Virginity, is called the Deflowering of a Virgin: For when the Rose-bud is expanded, Virginity is wholly lost. Certain it is, there is in the first Act of Copulation something which causes pain and bleeding which is an evident Sign of Virginity. But what is this, Authors agree not. Some say it is a nervous Membrane, or thin Skin with small Veins, which bleed at the first penetration of the Yard: Others say, it is the four Caruncles, Knobs, or little Buds, like Myrtle Berries, which are plump and full in Virgins, but hang loose or flabby in those who have us'd Copulation, being press'd by the Yard. Some have observ'd a flesh Circle about the Nymphæ, or Neck of the Womb with little obscure Veins, which make the Membrane not to be nervous, but fleshy. But setting aside Conjectures, the *Hymen*, or *Claustum Virginalæ*, is a thin Membrane interwoven with fleshy Fibres, and endow'd with many little Arteries and Veins, spread across the Passage of the *Vagina*, behind the Insertion of the Neck of the Bladder, with a Hole in the midst for the *Menses* to flow, so big that it will admit of the Top of one's Little Finger. This is that which is called the *Zone*, or Girdle of Chastity; and where it is found in this Form described, it is a certain Note of Virginity; but in the first Act of Copulation, it is necessarily violated; and then it is usually accompany'd with an Effusion of Blood; which Blood is call'd the Flower of Virginity; and when once it is broke, it never closes again.

S. 2. *How Virginitie may be lost, &c.*

In the former Section I have shewn, (I hope to the Satisfaction of all modest Enquirers) in what Virginitie consists, and that it is lost by the first Penetration of the Yard; which may be easily known by its being attended with an Effusion of Blood upon the Rupture of the *Hymenean* Membrane, or *Claustrum Virginalis*; but I must do the Fair Sex this Justice, to let the World know, that altho' wherever this is found, it be an undoubted Token of Virginitie; yet it will not follow, that where this Token is wanting Virginitie is deflower'd and lost; For the *Hymen* may be corroded by acrimonious and fretting Humours flowing thro' it with the *Menses*; or it may be violated by the *Vagina* or Sheath, which sometimes happens even to Virgins: Or, (which I would have all Virgins to beware of, for the Preservation of their Credit, and preventing of all Causes of Suspicion) perhaps the indiscreet or unwary Bride had her *Menses* but a Day or two before; in which Case, both the *Hymen* and the inner wrinkled Membranes of the *Vagina* are flabby and relaxed, so that no such Rupture, and by Consequence, no such Effusion may happen. It were better therefore upon this Account, that when Virgins are about to marry, they would fix their Wedding Day at least six or seven Days after their *Menses* have done flowing.

But farther, to some Nature hath given greater Desires after Enjoyment than to others, and to such tho' they abstain from Enjoyment, yet so great is their Lust, and Desire after it, that it may break the *Hymen* and *Claustrum Virginalis*; and sometimes it itcheth to that Degree, that they put in their Finger, and so break it. Sometimes the Midwives break it in the Birth; and sometimes it is done by Stopping of the Urine, Coughing, violent Straining, or Sneezing: So that if there be no bleeding at the first Penetration of the Husband, it is not always a Sign of Unchastity, or that another has been there before him, seeing that the

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the Hymenean Membrane may be broke so many other Ways, but where bleeding does follow, it is an evident and undeniable Token that the Person was a Virgin, and had never known Man before. And indeed, tho' the Hymen (or Membrane so called) may be broke all those Ways I have mentioned, yet it so rarely happens to be broke any other Way, that *Leo Africanus* makes mention of it as a general Custom of the *Africans* at their Wedding, that, after the Marriage Ceremonies are over, the Bride and Bridegroom are shut up in a Chamber, while the wedding Dinner is preparing, and an ancient Woman stands at the Door to receive from the Bridegroom a Sheet, having the bloody Tokens of the Wife's Virginity, which she shews in Triumph to all the Guests: And then they may Feast with Joy; but if there is no Blood seen, the Bride is to be sent Home again to her Friends with Disgrace, and the disappointed Guests go sadly Home without their Dinner.

There are others that make the Straitness of their Privities a Sign of Virginity, but this is a very uncertain Rule; for this depends much upon the Age, Habit of Body, and other Circumstances. But tho' it must indeed be granted, that Women, who have used carnal Copulation, are not so strait as Virgins; yet this cannot be a certain Argument of Virginity, because after often repeated Acts of Venery, the Privities may be made so strait by the Use of astringent Medicines, that those who trust to this Sign, may sometimes take a Whore instead of a Virgin. And I have heard of a Courtezan, who tho' she had been married, gave herself out to be a Virgin, and by the Help of a Bath of Comfry Roots, deceiv'd those with whom she had to do.

Others take upon them to be judges of lost Virginity by Milk in the Breasts: But such perhaps are ignorant that there is a two fold Milk, the one of Virgins; the other of such as have conceived or brought forth Children: That of Virgins is a Malady contrary to Nature, but the other is natural. The first is made of Blood that cannot get out of the Womb, and so goes

to the Breasts, being nothing but a superfluous Nourishment that is turn'd into Milk by the Faculty of the Breasts, without the Knowledge of Man: The other is only where there is a Child either in the Womb, or born. Yet the Milk differs very much, both in respect to the Blood, and Diversity of Veins that bring it to the Breast; and tho' both are white, yet that of Virgins is thinner, and less in Quantity, neither is it so sweet. Therefore if Virgins happen to have such Milk, they are not for that Reason to be censured as unchaste.

Upon the whole Matter, the Sum of what I have said upon this Head of virginity, terminates in this: That when a Man is married, and finds the Tokens of his Wife's Virginity upon the first Act of Copulation, he has all the Reason in the World to believe her such, and to rest satisfied that he has married a Virgin: But if, on the contrary, he finds them not, yet he has no Reason to think her devirginated, if he finds her otherwise sober and modest: seeing the Hymen, or *Claustum Virginalè*, may be broken so many other Ways, and yet the Woman both chaste and vertuous. Only let me caution Virgins to take all imaginable Care to keep their Virgin Zone intire, that so when they marry, they may be such as the Great *Cæsar* wish'd his Wife to be: that is, not only without Fault, but without Suspicion also.

Thus I have Virgin Innocence survey'd,
And shew'd the Difference between Wife and Maid:
And that their Chastity they need not fear,
Whose Virgins Tokens plainly doth appear:
Nor censure those in whom they do not so,
Unless the contrary they plainly know,
For they may yet unspotted Virgins be,
Altho' their Virgin Tokens none can see.

The End of the First Part.

Aristotle's

Aristotle's Master Piece.

P A R T III.

Displaying the Secrets of Nature in the Production of Man.

C H A P. I.

What Conception is; what is pre-requisite thereto; how a Woman may know whether she has conceiv'd, and whether a Boy or Girl.

THE First Part of this Book Sect. 1. Of Conception, what it does most properly contain the Foundation and ground is, &c. Work of the Secrets of Nature in the Generation of Man; the Instruments of Generation in both Sexes having been describ'd; and the Use of those Instruments, and the Aptness of them to the Uses for which Nature intended them, shew'd. I have also shew'd what must be done by both Sexes, in order to their having a lawful Use of each other: And then having shewn when they are fit to enter into a married State, and are capable of performing the Work of Generation, I have treated of Virginitie and shewn what it is, and wherein it consists, as also how it may be known; and the several Ways of its being lost: But still all these are but the Præmiums of Generation-work, or the Begetting or Procreation of Children. We must therefore in this second Part proceed on, and shew what Conception is, and the Signs and Tokens thereof, and what are the Pre-requisites thereunto: For when once a Woman has conceiv'd, the Work of Generation is begun, and Time, with Nature's Help, will perfect the Work: And what at first is but Conception, will issue in a perfect Birth.

Now in Conception, that which is first to be regard-

ed, and without which it cannot be, in the Seed of the Man, that being the active Principle, or efficient Cause of the Fœtus, the Matter of which is arterial Blood, and animal Spirits, which are elaborated into Seed in the Testicles, and from thence by proper Vessels convey'd into the Yard; and from whence in the Act of Copulation, it is injected or emitted into the Womb. The next Thing is the passive Principle of the Fœtus, (for there must be both in order to Conception) and there is an Ovum, or Egg, impregnated by the Man's Seed, and endu'd with a plastic vegetative Virtue; and upon the Ovum being thus impregnated by the Man's Seed, or being convey'd to it, the Womb closes up, that no Air may enter therein, but that the impregnated Ovum may swell into a Fœtus. This is that which is truly and properly Conception, and the Pre-requisites thereunto, I shall make the Subject of the next Section.

S. 2. Of the Pre-requisites of Concept.

I have shewn in the former Section, that there are two Things to be regarded chiefly in Conception, to wit, the active and passive Principle. This in Part shews, that Differences of Sexes is a Pre-requisite to Conception. So Nature has ordain'd, there must be a proper Vehicle for the active Principle to be injected thereunto, and there must also be a passive Principle to be impregnated thereby; therefore, as the Man has no passive Principle to be impregnated, so the Woman has no active Principle to impregnate; and therefore, without different Sexes, there can be no Conception.

But this is not all; for it is not enough that there be different Sexes, but these different Sexes must unite, and there must be Coition, in order to Conception; and it is Coition, or the mutual Embraces of both Sexes, which Nature has made so desirable to each other; which when authoriz'd in the way that Heaven has ordain'd, there is no Need of Ravishing; for the fair Bride will quickly meet her Bridegroom with equal Vigour. But since in that there may be Overdoing, and such Errors committed, by their giving Way to the Impetuosity of their Desires,

fires,

fires, as may be prejudicial to Conception, it will not be amiss to give some Directions to make this Operation the more effectual.

Tho' there are some that desire not to have Children, and yet are very fond of nocturnal Embraces, to these Directions will be no way acceptable, because it may probably produce those Effects which they had rather be without: yet I doubt not, but that the Generality of both Sexes, when in a married State, have such a Desire to produce the fair Image of themselves, that nothing can be more welcome to them, than those Directions that may make their mutual Embraces most effectual to that End: And therefore let none think it strange that we pretend to give Directions for the promoting that which Nature itself teacheth all to perform; since it's no Solecism for Art to be a Handmaid to Nature, and to assist her, in her noblest Operations. Neither is it the bare performing of that Art which we here direct to, but the so performing it as to make it conducive unto the Work of Generation. And since this Action is the Foundation of Generation, and without which it cannot be, some Care ought to be taken, and, consequently some Advice given, how to perform it well; and therein I am sure the Proverb is on our Side, which tells us, That *what is once well done, is twice done*. But yet what we shall advance on this nice Subject, shall be offer'd with that Caution, so as not to give Offence to the chastest Ear, nor put the Fair Sex to the Trouble of Blushing. What I shall offer, will consist of two Parts: First, Something previous to it: And, Secondly, something consequential to it.

For the First, when married Persons design to follow the Propensions of Nature for the Production of the fair Images of themselves, let every Thing that looks like Care and Business be banish'd from their Thought:

for

for all such Things are Enemies to *Venus*; and let their animal and vital Spirits be powerfully exhilarated by some brisk and generous Restoratives; and let 'em too invigorate their Fancies, survey the lovely Beauties of each other, and bear the bright Idea's of them in their Minds; and if it happens, that instead of Beauty there is any Thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all) let them be covered over with a Veil of Darkness, and buried in Oblivion. And since the utmost Intention of Desire is requir'd in this Act, it may not be amiss for the Bridegroom, for the more eager height'ning of his Joy, to delineate the Scene of their approaching Happiness to his fair languishing Bride, in some such amorous Raptures as this,

Now my fair Bride, now will I storm the Mint
Of Love and Joy, and rifle all that's in't.

Now my infranchis'd Hand on every Side,

Shall o'er thy naked polish'd Iv'ry slide:

Freely shall now my longing Eyes behold

Thy bared Snow, and thy unbraided Gold.

Nor curtains now, tho' of transparent Lawn,

Shall be before thy Virgin Treasure drawn:

I will enjoy thee now, my Fairest; come,

And fly with me to Love's *Elizium*.

My Rudder, with thy bold Hand, like a try'd,

And skilful Pilot, thou shalt steer; and guide

My Bark in Love's dark Channel, where it shall

Dance as the bounding Waves do rise and fall;

Whilst my tall Pinnacle in the *Cyprian Strait*,

Rides safe at Anchor, and unlades the Freight.

Having by these, and other amorous Acts, (which Love can better dictate than my Pen) wound up your Fancies to the highest Ardour and Desires.

Perform those Rites Nature and Love requires,

'Till you have quench'd each others am'rous Fires.

And now for the Second Thing propos'd: When the Act of Coition is over, and the Bridegroom has done what Nature has prompted him too, he ought to take heed of withdrawing too suddenly out of the Field of Love, lest he shou'd, by so doing, make way for Cold

to

to strike into the Womb, which might be of dangerous Consequence: But when he has given Time for the Matrix to close up, which it naturally does soon after it has received the Active Principle, in order to make a Conception; he may safely withdraw, and leave the Bride unto her soft Repose, which ought to be with all the Calmness that the silent Night, and a Mind free from all disturbing Care can give; betaking herself to rest on the right side, and not removing without great Occasion, till she has taken her first Sleep. She ought also to have a Care of Sneezing, and, if possible, to avoid both that and Coughing; or any other thing that causes a too violent Motion of the Body. Neither should they too often reiterate those amorous Engagements, till the Conception be confirm'd: And even then the Bridegroom should remember, that 'tis a Market that lasts all the Year, and to be careful that he does not spend his Stock too lavishly: Nor will his Wife like him at all the worse for't: for generally Women rather chuse to have a Thing done well, than have it often. And in this Case, to do it well and often too is inconsistent. But so much shall suffice for this.

After the means made use of in order to Conception, according to the Directions before given there is Reason to expect that Coition should follow: But because the success of all our Actions depends upon the divine Blessing, and that Things do not always succeed according to our Desires, therefore Conception does not always follow upon Coition: For which Reason it is that many Women, especially those that are but newly married, know not whether they have conceiv'd or not, after Coition; which if they were assured of they might and would avoid several Inconveniences which they now run upon thro' Ignorance thereof. For, when after Conception a Woman finds an Alteration in herself, and yet knows not from whence it arises, she is apt to run to a Doctor, and enquire of him what the Matter is, who, not knowing that she is with Child, gives her perhaps a strong enthartical Potion, which certainly

tainly destroys the Conception. There are others, that out of a foolish bashful Coyness, tho' they do know they have conceiv'd, yet will not confess it, that they may be instructed how to order themselves accordingly. Those that are coy may in Time learn to be wiser: And, for the sake of those that are ignorant, I shall set down the Sign of Conception, that Women may thereby know, whether they have conceiv'd or not.

If a Woman hath conceiv'd, the Vein under the Eye will be swell'd; that is, under the lower Eye-lid the Vein in the Eyes appearing clearly, and the Eye something discolour'd; if the Woman hath not her Terms upon her, nor hath watch'd the Night before, this is a certain Sign she has conceiv'd; and this appears most plainly, just upon the Conception, and holds for the first two Months.

Again, stop the Urine of the Woman close in a Glass three Days, and then strain it through a fine Linnen Cloth; if you find small living Creatures in it, she is most assuredly conceiv'd with Child: For the Urine, which was before Part of her own Substance, will be generative as well as its Mistress.

Also a Coldness and Chilness of the outward Parts after Copulation, shews a Woman to have conceiv'd, the Heat being retir'd to make the Conception: And then the Veins of the Breast are more clearly seen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weaken'd, and the Face discolour'd; the Belly waxeth very fat, because the Womb closeth itself together to nourish and cherish the Seed. If she drinks cold Water, a Coldness is felt in the Breasts; she has also Loss of Appetite, sour Belchings, and exceeding Weakness of Stomach: The Breasts begin to swell, and wax hard, not without Pain or Soreness; wringing or grinding Pains like the Cramp happens in the Belly above the Navel. Also diverse Appetites and Longings are engender'd. The Veins of the Eyes are also clearly seen, and the Eyes seem something discolour'd, as a Looking Glass will shew. The Excrements of the Guts are voided painfully, be-
cause

cause the Womb swelling, thrusteth the right Gut together: Likewise, let her take a green Nettle, and put it into her Urine, cover it close, and let it remain all Night: If she be with Child, it will be full of red Spots on the Morrow: if she be not, it will be blackish.

By these Marks, some whereof seldom fail, a Woman may know whether she has conceiv'd or not, and so order herself accordingly. For,

When Women once with Child conceived are,

They of themselves should take a special Care:

In this Section I shall endeavour to gratify the Curiosity of many Persons, who not being contented to know that they have conceiv'd, are very desirous to know whether they are conceiv'd of a Male or

*S. 5. How to know
Whether a Woman be
conceiv'd of a Male
or Female Child.*

Female: For the Satisfaction of such I shall give you the Signs of a Male's Child being conceiv'd; by the Reverse whereof, you may judge of a Female.

It is then a Sign of a Male Child, when the Woman feels it first on the right Side; for Male Children lie always on that Side of the Womb; the Woman also, when she riseth up from her Chair, doth sooner stay herself upon the right Hand, than on the left. Also the Belly lies rounder and higher than when it is a Female. The Colour of the Woman is not so swarthy, but more clear than when it is a Girl. The right Side is likewise more plump and harder than the left, the right Nipple redder. She likewise breeds a Boy easier, and with less Pain than a Girl, and carries her Burthen not so heavily, but is more nimble and stirring.

I will only, as to this, add the following Experiments, which I never knew to fail: If the Circle under the Woman's Eyes, which is of a wan Blue Colour, be more apparent under the Right Eye, and that most discolour'd; she is with Child of a Boy: If the Mark be most apparent in her left Eye, she is with Child of a Girl — The other is, Let her drop a Drop of her Milk in a Basen of fair Water, if it sinks to the bottom as it drops in, round in a Drop, it is a Girl

she

she is with Child; for, if it be a Boy, it will spread and swim a Top; This I have often try'd, and it never failed. This is enough to satisfy the Curious; for others, let them stay till the Birth decide it.

For, whether male or female Child it be

You are conceived with, by these Rules you'll see.

C H A P. II.

How a Woman should order herself that desires to conceive, and what she ought to do after Conception.

I AM very well satisfied that many Women desire Copulation, not from any Delight or Satisfaction they take therein, more than as it is the Means, appointed by him that bids us *Increase and Multiply*, for the obtaining

of Children, and the Propagation of Mankind: And tho' several made use of Coition to obtain that End, yet we find by Experience, that in many it does not succeed, because they order not themselves as they ought to do: For tho' it must be granted, that all our Endeavours depend upon the Divine Blessing; yet if we are wanting any Thing to ourselves, how can we expect that Blessing to succeed our Endeavours? My Business therefore in this Section, shall be to shew how Women, that desire to have Children should order themselves.

First, then, Women that are desirous to have Children, must in order thereunto give themselves to moderate Exercise: For want of Exercise and Idleness, are very great Enemies to the Work of Generation; and indeed are Enemies both to the Soul and Body. And those that shall give themselves the Trouble to observe it, will find those City Dames that live high, and do nothing, seldom have Children, or if they have, they seldom live: Whereas those poor Women that accustom themselves to Labour, have many Children, and those strong and lusty. Nor need we wonder at it, if we consider the Benefit that comes by a moderate Exercise and Labour, for it opens the Pores, quickens the Spirits, stirs up the natural Heat, strengthens the Body, Senses and Spirits,

comforts

comforts the Limbs, and helps Nature in all her Exercises, of which Procreation of Children is none of the least.

A second Thing to be observ'd by Women in order to Conception, is, that they avoid all Manner of Discontent, and the Occasion of it; for Discontent is a great Enemy to Conception, and it so dispirits either Man or Woman, that it hinders them from putting forth their Vigour, which ought to be exerted in the Act of Coition: When on the contrary, Content and Satisfaction of Mind dilate the Heart and Arteries, whereby the vital Blood and Spirits are freely distributed throughout the Body; and thence arise such Affections as please, recreate, and refresh the Nature of Man; as Hope, Joy, Love, Gladness and Mirth. Nor does it only comfort and strengthen the Body, but also the Operation and Imagination of the Mind, which is so much the more necessary, insomuch as the Imagination of the Mother works forcibly upon the Conception of the Child: Women, therefore, ought to take great Care, that their Imagination be pure and clear, that their Child may be well form'd.

A third Thing that Women ought to take care of to further Conception, is to keep the Womb in good Order; and to that End, to see that the *Menses* come down as they ought to do: For if they are discolour'd, they are out of Order. but if the Blood come down pure, then the Woman will be very prone to conceive with Child, especially if they use Copulation in 2 or 3 Days after the monthly Terms are stay'd.

A fourth Thing, a Woman that would conceive should observe is, That she use not the Act of Coition too often: For Satiety gluts the Womb, and renders it unfit for its Office. There are two Things demonstrate this: that is, that common Whores (who often use Copulation) have never, or very rarely any Children: for the Grass seldom grows in a Path that is commonly trodden in. The other is, That those Women, whose Husbands have been long absent, do after Copulation with them again, conceive very quickly.

A fifth Rule, is, That they take Care that the Time of

of Copulation be convenient, that there may be no Fear of Surprise; for Fear hinders Conception. And then it were best also that the Desire of Copulation be natural, and not stirred up by Provocation: And if it be natural, the greater the Woman's Desire of Copulation is, the more likely she is to conceive.

I will add no more, but what some Authors report, That a Loadstone carried about the Woman, not only causeth Conception, but Concord between Man and Wife; which, if it be true, I would have no married Woman go without one, both for her own and Husband's Quiet.

Let all the Fair who would have Children from
Their soft Embraces, read what's here laid down;
Those that to exercise themselves incline,
And in their Love to be content design;
Who have their monthly Terms in order flow,
And regulate them if they do not so;
That Love's Embraces moderately use,
And to enjoy them a fit Season chuse,
These may content with what they've done remain,
And need not fear their wishes to obtain.

S. 2. *What a Woman ought to observe after Conception.*

After a Woman has conceived, or has any Reason to think so, she ought to be very careful of herself lest she should do any thing that might hinder Nature in her Operation. For in the first two Months after Conception, Women are very subject to Miscarriages, because then the Ligaments are weak, and soon broken. To prevent this, let the Woman every Morning drink a Draught of Sage-Ale, and it will do her Abundance of Good: But if, notwithstanding, Signs of Abortion or Miscarriages appear, let her lay a Toast dipt in Tent (in case muskadel cannot be gotten) to the Navel, for this is very good; or, let her take a little Garden tansey and having bruis'd it, sprinkle it with Muskadel, and apply it to the Navel, and she will find it much better. Also Tay infused in Ale, like Sage-Age, and a Draught

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drank every Morning, is most excellent for such Women as are subject to Miscarriages. Also take Juice of Tansey, clarify it, and boil it up into a Syrup with twice its Weight in Sugar, and let a Woman take a Spoonful or two of it in such Cases, and it will be an excellent Preservative against Miscarriage. Also if she can let her be where the Air is temperate. And let her Sleep be moderate; let her also avoid all watching and immoderate Exercise, as also disturbing Passions, loud Clamours, and filthy Smell; and let abstain from all Things which may provoke either Urine or the Courses: And also from all sharp and windy Meats, and let a moderate Diet be observ'd. If the Excrements of the Guts be retained, lenify the Belly with Glysters made of the Decoction of Mallows and Violets; with Sugar and common Oil; or make Broth of Burrage, Bugloss, Bleets, Mallows, and take therein a little Manna, but on the contrary if she be troubled with a Looseness of the Belly, let it not be stopped without the Judgment of a Physician; for that Matter all Uterine Fluxes hath a malignant Quality, and must be evacuated and removed, before the Flux be stayed.

C H A P. III.

How the Child lieth and how it groweth up in the Womb of the Mother after Conception.

HAVING shewn how a Woman ought to order herself after Conception, it will now be necessary to shew how the *Fœtus* is produced thereby: And then how the *Embryo*, when formed, lies in the Womb of its Mother.

As to the Formation of the Child it is to be noted, That, after the Act of Coition, the Seed lies warm in the Womb for six days without any visible alterations, only the womb closes up itself to prevent its issuing forth again, and for the securing it from any cold; and all this Time it looks like Butter,

S. 1. How the Child is form'd in the Womb after Conception.

of conglutated Milk. And it would be very necessary for her who has Reason to believe she has conceiv'd, to forbear the Embraces of her Husband all that time, lest the Conception should be spoil'd; but in 3 Days after it, it is alter'd from the Quality of thick Milk or Butter, and it becomes Blood, or at least resembles it in Colour, Nature having now begun to work upon it. In the next 6 Days following, that blood begins to be united into one body, and to grow hard and becomes a little Quantity and to appear a round Lump: And, as the first Creation of the Earth was void, and without Form, so in this creating work of Divine Power in the womb, this shapeless Embrio lies, like the first Mass. But in two Days after, the principal Members are form'd by the Plastic Power of Nature, and these principal Members are four in Number, *viz.* The Heart, the Brain, the Liver, and the Testicles or Stones. Three Days after, the other Members are form'd; and are distinguished from the Shoulders, by the forming Faculty to the Knees and the Heart, Liver, and Stones, with their Appurtenances, do grow bigger and bigger. Four Days after that, the several Members of the whole body do appear: And as Nature requires, they conjunctly and separately do receive their Perfection. And so in the appointed Time, the whole Creation hath that Essence which it ought to have to the Perfection of it, receiving from God a living Soul, therewith putting into his Nostrils the breath of Life. Thus have I shew'd the whole Operation of Nature in the Formation of the Child in the womb, according to the Energy given it by the Divine Creator, Maker and Upholder of all Things, both in Heaven and Earth.

By some other more briefly, but to the same Purpose, the Forming of the Child in the womb of its Mother, is thus describ'd. Three Days in the Milk, 7 in the blood; 12 Days from the Flesh, and 18 the Members, and 40 Days afterwards the Child is inspir'd with Life, being endued with an immortal living Soul.

Thus purest blood to Seed's first turn'd, and then Nature converts it into blood again:

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Of which a harmless Mass soon after's made,
 Such Pow'r by Nature is therein convey'd;
 And by degrees it into Forms does grow,
 And all its Parts distinguish'd are, and so
 It may t' a living Soul united be,
 And lay a Claim to Immortality.
 Whilst mean time the anxious Mother's Cares,
 Increase, as does the Burden which she bears.
 For as it grows, it wants a larger Room,
 And is uneasy in the too strait Womb:
 At last, to quit its dark Recess it ventures,
 And into an unknown light World it enters.

I come now to shew in what S. 2. Of the Manner
 Manner the Child lies in the *and Form of the Childs*
 Womb of its Mother, whilst it *lying in the Womb,*
 is confin'd in the dark Re- *from the Conception to*
 cesses; and omitting what ma- *the Birth.*
 ny say of this Matter, I shall
 only give you the Testimony of two or three of the
 most Learned, and then present a figure resembling
 what I myself have seen.

The learned *Hippocrates* in his Treatise *De Mature*
Paxeri, affirms, that the Child, as he is placed in the
 Womb, hath his Hands upon his Knees, and his Head
 bent down towards his Feet; so that he lies round to-
 gether, his Hands upon his Knees, and his Face be-
 tween them; so that each Eye toucheth each Thumb,
 and his Nose betwixt his Knees: And of the same O-
 pinion, in this Matter, was *Bartholinus* the Younger.
Collumbus is of Opinion, that the Figure of the Child
 in the Womb is round, the Right Arm bowed, the Fin-
 gers thereof under the Ear, and above the Neck, the
 Head bowed down so that the Chin toucheth the Breast,
 the left Arm bowed above both Breast and Face, and
 propped up by the bending of the right Elbow; the
 Legs are lifted upwards, the right of which is so lifted
 up, that the Thigh toucheth the Belly, the Knees the
 Navel, the Heel toucheth the left Buttock, and the Foot
 is turn'd back and covereth the Secrets, the left Thigh
 toucheth

toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turn'd back, and covereth the Secrets; the left Thigh toucheth the Belly, and the Leg lifted up to the Breast, the Back lying outwards.

Thus the Reader may see how Authors differ herein: But this ought to be noted, That the different Positions which the Child have been seen in, hath given Occasion to the different Opinions of Authors: for when a Woman is young with Child, the *Embryo*, is always found of a round figure, a little oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raised, to which the Legs are joined, that the Heels touch the Buttocks, the Arms bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards, so that the Chin toucheth the Breast; the Spine of the Back is at that Time placed towards the Mother's, the Head uppermost, the Hands forwards, and the Feet downwards, and proportionable to its Growth, it extends its Members by little and little, which were exactly formed in the first Month. In this Posture it usually keeps till the seventh or eighth Month, and then by a natural Propensity, and Disposition of the upper Parts of the Body, the Head is turned downwards towards the inward Orifice of the Womb, trembling as it were over its Head: so that the Feet are uppermost, and the Face towards the Mother's great Gut, and in this turning of the Infant in this Manner with its Head downwards towards the latter End of a Woman's Reckoning, is so order'd of Nature, that it may be the better disposed for the Birth. The Knowledge of these Things being so essential to the Practice of a Midwife, I could not omit them, I shall now conclude what I have to say farther as to this, with a Figure of a Child prepared for the Birth, resembling what I myself have seen, taken out of the learned *Spigelius*.

CHAP. IV. *Of the Obstructions of Conception; with the Cause and Cure of Barrenness, and the Signs of Insufficiency both in Men and Woman.*

WE have already enquir'd into many Secrets belonging to the Generation of Man; and have treated largely about Conception, which is one of the chief Mysteries of Nature. But before I proceed any further, it is highly necessary that I treat of the Obstructions of Conception, which naturally leads me to treat of Barrenness, which is the grand Obstruction of Conception: And herein, for the Sake of all those that desire Children, I shall shew how it is caus'd and then how to be cur'd.

Seeing all grant, the having of Children is a Blessing, it will easily be granted that Barrenness is a Curse. Sect. 1. *Of Barrenness.* And since it is manifested that it occasions Discontent betwixt Man and Wife, and every Woman looks upon it as a Reproach to be Barren, it will need no Apology to enquire into the Cause of it.

In some Countries before Women were admitted to the Marriage Bed, they were first search'd by the Midwife; and those only which she allow'd of as fruitful, were permitted to marry. It must needs therefore be a grateful Piece of Service to the Fair Sex, to shew them how to turn the stony Ground into a fruitful Soil, that instead of being reproach'd with a barren Womb, they may become the joyful Mother of many Children.

Barrenness is a natural and accidental Defect which hinders Conception; for that which hinders Conception causeth Barrenness. Now there may be several Causes why Conception may be hinder'd; as over much Heat or Cold drying up the Seed, and making it to corrupt; this extinguishing the Life of the Seed, and that making it waterish, and unfit for Generation. It may be caus'd also by the not flowing, or by the over flowing of the Courses, and by Swelling, Ulcers, or Inflammations of the Womb, or by any Excrescence of Flesh growing about the Mouth of the *Matrix*, whereby the Seed

is hinder'd from being injected into the Womb; and want of Love in the Persons copulating, may also hinder Conception, as is apparent from those Women that are deflowered against their Will; no Conception following any forc'd Copulation.

And here let me caution Parents against one Thing that often causes Barrenness, which might be easily prevented; and that is, against letting Virgins Blood in the Arm before their Courses come down: These come down in Virgins usually in the 14th Year of their Age, seldom before the 13th, but never before the 12th. Now because usually young Virgins are out of Order before they first break down, the Mother goes with her to the Doctor, who finding the Fulness of Blood is the Occasion of her Illness, orders her to be let Blood in the Arm: upon which she becomes well for a Time, the superfluous Blood being taken away; and this Remedy, which is worse than the Disease, being repeated four or five times, the Blood comes not down at all to the Womb, as it doth in other Women, but the Womb dries up, and is for ever Barren: Whereas had she been let Blood in the Foot, it would have brought the Blood downwards, and so have provok'd the Terms, and have prevented Mischief.

Another Cause of Barrenness is, for want of convenient moderate Quality, which the Woman ought to have with the Man; as, if he be hot, she must be cold; If he be dry, she must be moist: But if they be both dry, or both of a moist Constitution, they cannot propagate; though in this Case, neither of them may be barren, singly considered; for he or she, though now as barren as the barren Fig-tree, yet joined with an apt Constitution, may become as fruitful as the Vine.

Another Cause of Barrenness may be the Difuse of Copulation: For some there are of that frigid Constitution, that they either use not the Means at all, or else perform it with so much Languor and Coldness, that it is not likely it should prove efficacious: Whereas as I have already said, the Act of Coition should be performed with the greatest Ardour and Intenseness of Desire imaginable

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ginable, or else they may as well let it alone, for as good never a whit, as never the better: But since Nature teaches to do what they do in this kind vigorously, this frigid Disposition is the Effect of a cold Distemper, and must be cured by such Things as heat and nourish: And therefore such ought to eat and drink of the best, since the Latin Proverb tells, *Sine Cerere & Libero frigit Venus.*

*Without good Drink and feeding high,
Desire to Venus soon will die.*

Such therefore ought to feed upon Cock-stones and Lamb-stones, Sparrows, Partridges, Quails, and Pheasant Eggs: For 'tis an infallible Aphorism in Physick, that whatsoever any Creature is extremely addicted to, they operate to the same End by their natural Virtue in the Man that eats them. Therefore Partridges, Quails, and Sparrows, &c. being extremely addicted to Venery, they work the same Effect in those who eat them. And this likewise is worthy to be noted, That in what Part of the Body the Faculty that you would strengthen lies take the same Part of another Creature, in whom that Faculty is strong, as a Medicine: As for Instance, the *Virtus procreativa* lies in the Testicles, there cock stones also, &c. are medicinal in this Distemper. Let such Persons also eat such Food as is very nourishing, as Parsnips, Alisanders, Skirrets, and Bine Nuts, and let them take a Dram of Dyasatyron in an Electuary every Morning. The Stones of a Fox dried to Powder, and a Dram taken every Morning in Tent, is also very good in this Case. And so also is a Dram of Satyrion-Roots, taken in like Manner.

After married People have liv'd long together, and both seem likely, and yet neither of them have had children, there often arises Discontent between them; and both are troubled because they know not on which Side the fault is: And though Authors have left several Ways to know whether the Man or the Woman be defective, yet because I cannot confide in their Judgments, I shall pass them by in Silence, and rather lay down a few Rules that may be depended upon,

S. 2. *Of the Signs and Insufficiency of Men and Bar. in Women.*

than many that are uncertain. But I must first premise that Women are subject to so many Infirmities more than Men, that the Cause of Barrenness is oftner on their Side than the Man: For if the Man has the Instrument of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exercise, I know no accidental Cause of Barrenness in him: whereas the chief Cause of Barrenness in a Woman lies in her Womb, and the Infirmities incident thereunto; some of which are the stopping of the Menstrua, or their Overflowing; as also the Flux of the Womb with the Falling out thereof, and the Inflammation, Windiness, Heat and Driness thereof; for each of which we shall prescribe proper Cures. But to be a little more particular.

If a Man or Woman in whom the Instruments of Generation appear no ways defective, would know whether the cause of Barrenness be in themselves or their bed-fellows, let them take a handful of Barley, or any other Corn that will grow quickly, and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman, the Space of 24 Hours: Then take it out and set it, the Man's by itself, and the Woman's by itself, in a Flower Pot, or something else, where you may keep them dry; then water the Man's every Morning with his own Urine, and the Woman with her's; and that which grows first is the most fruitful; and that which grows not at all, denotes the Person to be naturally barren. Nor let any despise this Trial; for seeing Physicians will by Urine undertake to tell a Person of his or her Diseases; why should not Urine also shew whether a Person be fruitful or not? But if in a Man the Instrument of Generation be not perfect, it will be obvious to the Sight; and if the Yard be so feeble that it will not admit of Erection, it can never convey the Seed into the Womb, can there be in such a Case any Conception. But this is plain and easily discern'd, that it needs must be obvious to both Parties; and that Man that finds himself debilitated, ought not to marry; or if he does, he must be contented if he finds his Wife seeking for that

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that Satisfaction which he is incapable of giving. 'Tis true, for a Woman to supply her Husband's Defects, is contrary both to Honour and Virtue; but where a Woman doth break the Bounds on such Occasions, the Fault will lie in a great Measure at the Husband's Door, tho' the Wife cannot be held innocent.

The Case can't be so bad with the Woman, tho' she be barren, but that her Husband may make use of her, unless she be impenetrable, which (tho' it sometimes does yet) but very rarely happens: And therefore the Man is more inexcusable, if he transgress.

Besides what I have already mentioned, Signs of Barrenness in Women are: If she be of an over hot Condition, of a dry Body, subject to Anger, hath black Hair, a quick Pulse, her Purgations flow but little, and that with Pain, and yet has a violent Desire to Coition, but if she be of a cold Constitution, then are the Signs contrary to those recited. If Barrenness be caus'd thro' an evil Quality in the womb, it may be known by making a Suffumigation of red Storax, Myrrh, Cassia wood, Narmeg, Cinnamon, and letting her receive the Fume of it into her womb, covering her very close: And if the Odour so receiv'd, passeth through the Body up into the Mouth and Nostrils, of herself she is fruitful: But if she feel not the Fume in her Mouth and Nose, it denotes barrenness one of these ways, *viz.* That the Seed is either thro' Cold extinguish'd, or thro' Heat dissipated. And if a Woman be suspected to be unfruitful, cast natural brimstone, such as is digg'd out of the Mine, into her Urine, and if Worms breed therein she is fruitful. But this shall suffice to be said of the Causes and Signs of *Barrenness*: It is now high Time to proceed to the Cure.

In the Cure of Barrenness, Respect must be had to the Cause: for the Cause must be first remov'd and then the Womb strengthen'd, and the Spirits of the Seed enliven'd by corroborating Applications.

If Barrenness proceeds from over much Heat, let her use inwardly Succory, Endive, Violets, Water Lillies,

Sorrel and Lettuce, with Syrups and Conserve made thereof, thus:

Take Conserve of Burrage, Violets, Succory, Water-Lillies of each one Ounce, half an Ounce of Conserve of Roses; Diamargariton frigid. Diatrion Santalon, of each half a Dram; with Syrup of Violets, or Juice of Citron, make an Electuary.

Let her also take of Endive, Water lillies, Burrage-flowers, of each a Handful: Rhubarb, Mirobalans, of each 3 Drams, with Water make a Decoction; add to the Straining, the Syrup laxative of Violets, 1 Ounce, Syrup of Cassia half an Ounce; Manna 3 Drams; make all into a Potion. Take of the Syrup of Mugwort 1 Ounce; Syrup of Maiden-hair 2 Ounces, Pulv. Elect. Trionfant made all up into a Julep. Apply to the Reins and Privities Fomentations of the Juice of Lettuce, Violets, Roses, Mal'ows, Vine-leaves and Night shade: let her also anoint her Secret Parts with the cooling Ointment of Galls. Baths are good for her to sit in. Let the Air be clear, her Garments thin, her Food Lettuce, *Endivé*, Succory, and Barley: but let her have no hot Meats, nor strong Wine, except it be waterish and thin. Rest is good for her, both in Body and Mind: She must use but little Copulation, but may sleep as much as she will.

If Barrenness be occasioned by the Predominancy of Cold, extinguishing the Power of the Seed, which may be known by her desiring Venery, and receiving no Pleasure in the Act of Copulation, even while the Man is spending his Seed; her Terms are phlegmatic, thick, and slimy, and flowing not rightly: In this Case let her take Syrup of Calamint, Mugwort, Betony, of each an Ounce, Water of Pennyroyal, Feverfew, Hyssop, Sage, of each 2 Ounces; and made a Julep. Also let her take every Morning 2 Spoonfuls of Cinnamon Water, with one Scruple of Mithridate. Also let her take Oil of Anniseed, one scruple and half; Jasmini, Diacalam both Diamosci, Diagalang, of each one Dram; Sugar 4 ounces, with water of Cinnamon make Lozenges; and take of them a Dram and half twice a Day, two Hours before Meals.

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Meals. Let her also fasten Cupping Glasses to her Hips and Belly ; And let her take Storax Calamita one ounce ; Mustick, Cloves, Cinnamon, Nutmeg, Lignum Aloes, Franckincense of each half an ounce ; Musk, ten Grains ; Ambergreese half a Scruple, with Rose-water, make a Confection , divide it into 4 Parts ; of one Part make a Pomumdoratum to smell to, if she be not hysterical : Of the 2d make a Mass of Pills, and let her take 3 every Night ; of the 3d make a Pessary, and put it up ; and of the 4th make a Suffumigation for the Womb.

If Barrenness arises from the Faculties of the Womb being weakened, and the Life of the Seed suffocated by overmuch Humidity flowing on those Parts, let her take of Betony, Marjoram, Mugwort, Penny-royal, Balm, of each one handful, Root of Asarum, Fennel, Elecampane, of each 2 Drams : Anniseed, Cuminseed, of each a Dram, with sugar and water, a sufficient Quantity, of which make a Syrup, and take 3 ounces every other Morning. Then purge with these Pills following, Take of Pil. Extid. 2 scruples ; Diagridion, 2 Grains, Specie de Costore 1 scruple ; make them up into 9 Pills with Syrup of Mugwort. Also take Spec. Diagemmæ, Diamosci, Diambre, of each 1 Dram ; Cinnamon, one Dram and half ; Mace, Cloves, Nutmegs, of each half a Dram ; sugar six ounces ; with Water of Feverfew make Lozenges, to be taken every Morning. Likewise let her take of the Decoction of Sarsaparella and Virga Anred, with a good Quantity of Sago, which is an Herb of that Virtue, that *Cornelius Agrippa* honoured it with the Title of *Sacra Herba*, a Holy Herb : and *Dodæneus*, in his *History of Plants*, reports, That after a great Plague had happen'd in *Egypt*, which had almost depopulated the Country, the surviving Women were commanded to drink the *Juice of Sage*, that they might multiply the faster. Let her also anoint her Genitals with the Oil of Anniseed and Spikenard. Tree-hisks to smother the Womb, are also very good. To make which, let her take Mace, Nutmeg, Cinnamon, Storax, Amber, of each one Dram, Cloves, Labdani,

of each half a Dram: Turpentine a sufficient Quantity. *Lastly*, Take the Roots of Valerian and Elecampane, of each one Pound; of Galingal 3 Ounces, Origan, Lavender, Marjoram, Betony, Mugwort, Bay-leaves, Camint; of each 3 Handfuls; with Water make an Infusion, in which let her sit after she hath had her Courses. But to proceed.

If barrenness be caused by the Dryness of the Womb consuming the Matter of the Seed; let her take every Day Almond Milk, and Goats milk, extracted with Honey. Eat often of the Root Satyrion condited, and of the Electuary of Diasatyrion. Let her also take 3 Weather heads, and boil them till the Flesh comes from the bones; then take of Melliat, Violets, Camomile, Mercury, or this, with the Roots of each a Handful; Fenugreek, Linseed, Valerian Roots, of each one Pound, let all these be decocted in the aforesaid Broth, and let the Woman sit in the Decoction up to her Navel. Also take of Deer's Suet half an Ounce, Cow's Marrow, Sty-racis, liquidæ, of each a Dram, Oil of Sweet Almonds 2 Ounces; with Silk or Cotton make a Pessary, and make Injections only of fresh Butter, and Oil of sweet Almonds.

It sometimes happens that barrenness is caused by remissness in the Manner of the Act of Coition, and though there be no Impediment on either side, yet if both Sexes meet not in that Act with equal Vigour, no Conception follows; for many times the Man is too quick for the woman, or rather the woman too slow for the Man, and is not prepared to receive the Seed with that Delight which she ought, when it is emitted by the Man; and those that follow the Opinion of the Ancients, That the woman contributes Seed to the Formation of the Child, as well as the Man, are of Opinion that there ought to be a joint Emission both of the Man and Woman at the same Instant; which administering to both a very great Delight, perfects the work of Conception. But if in this case the woman be slack, it will be proper for the Man the Advice given in Chap. III. S. 2. where both Sexes are shewed how so manage themselves in the Act of Coition,

tion, that so by stirring up in the woman a Desire to Venerary, she may meet his Embraces with the greatest Ardour. But if this should prove ineffectual, let her, before the Act of Coition, foment the Privities with the Decoction of Betony, Sage, Hyson, and Calamint, and anoint the Mouth and Neck of the womb with musk and civet; and the cause of barrenness removed, let the womb be corroborated by the following Applications.

Take of bay-berries, Mastick, Nutmeg, Frankincense; cypress Nuts Labdani, Galbani, of each one Dram; Styracis liquidæ, two Scruples, Cloves half a Scruple: Ambergrease, two Grains, Musk five Grains, then with Oil of Spikenard make a Pessary. Also take red Roses, with Frankincense, lapidis Aematitis of each half an Ounce; Sanguis Draconis, fine bole, Mastick of each two Drams; Nutmeg, Cloves of each one Dram, Spikenard half a Scruple, and with Oil of Wormwood make a Plaster for the lower Part of the Belly. And let her eat of the Eringo Roots condited, and make an Injection of the Juice of the Roots of Satyrion. And then let her use Copulation soon after the Menses are ceased, Conception being the most apt to follow: for then the womb is thirsty and dry, and aptest both to draw the Seed, and to retain it, by the Roughness of the inward Superficies, and let her take great Care to avoid Excess of all things. And to lay aside all Passions of the Mind, shunning Study and care as Things that are Enemies to conception. For if a Woman conceive under such circumstances, how wise and prudent soever the Parents are, the children at the best will be but foolish, because if the animal faculties of the Parents, viz. the Understanding and Judgment (from whence the children derive their reason) are confused through the Multitude of cares and cogitations; of which we see diverse Examples in learned Men, who after great Study and care having performed their conjugal Rites with their Wives, have often begot children, which have indeed been the Fruits of their bodies, but not the issue of their brains: but thus much shall suffice for the chapter of barrenness.

Which to both Sexes clearly doth relate
 How Nature sometimes does debilitate :
 And likewise shews, how those who love to pry
 Into the Cause of Things may soon espy
 On which Side *Insufficiency* does lie :
 And 'tis a Maxim 'mong Physicians known,
The Cure's half wrought, when once the Cause is shown.
 Here the Fair Sex those Remedies may see,
 Which will, if barren, make them fruitful be.

C H A P. V. *How Childbearing Women ought to govern themselves during the Time of their Pregnancy.*

I Have already shewn how a Woman ought to order herself, and what she ought to do, presently after Conception, in order to prevent Miscarriage, and therefore shall say no more as to that: What I design in this Chapter, is to shew how she ought to govern herself during the whole Time of her Pregnancy.

S. 1. *Of Air, Diet, Exercise, &c.*

First then, let a Woman that is with Child (if she can) choose a temperate Air, not infected with Fogs, and for that Reason not near any marshy Grounds, Rivers, Lakes, or Ponds: But this by some cannot be avoided, their Habitation falling out to be in such Places: But those that can live where they please, ought to avoid such Places; and so they should likewise the going Abroad in too hot or too cold weather; as also when the South Winds blow hard, for that often proves hurtful to Women with Child; and sometimes causes Abortion. Nor is the North Wind much less hurtful, or less to be avoided, as causing Rheums, Coughs, and Catarrhs, which opening the Body, often cause Miscarriages.

Secondly, She ought also to be very cautious in the Matter of her Diet, choosing only those Meats that create wholesome Nourishment, and such as are moderately dry; and let her take Care to prevent and avoid immoderate fasting, for that will weaken the Infant, and render it of a sickly Constitution, and sometimes causes Abortion. And as all Excesses are to be avoided, so she must take Care not only of avoiding immoderate fasting, but

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but immoderate Eating too, which will not only be apt to stuff up the Child, but to swell it up to that Degree, that it will endanger the Life of itself and the Mother in its Birth. Let it suffice that in general, she avoids all Meats which are too hot, or too cold and moist; such as Sallads, Spices, and hot Meats, which often cause the Child to be born before its Time. And sometimes without Nails, which foreshews a short Life: And therefore in this Case the most wholsom Meats are Pidgeons, Partridges, Pheasants, Larks, Veal, Mutton, or any Meat that yield a good Juice, and contributes kindly Nourishment; as also such Frusts as are sweet, and of easy Digestion, as Cherries, Pears, Damsons, and the like. But let her avoid, as pernicious, all such Things as cause and create Wind.

Care ought also to be taken with respect to her Exercise, which ought to be moderate; for violent Motion, either in walking or working, is hurtful and disturbing to the Womb; especially riding upon the Stones in a Coach, or any other uneven Place; and in like manner should all extraordinary Sounds and Noise be avoided, especially the ringing of the Bells and the discharging of great Guns: Neither ought she to give way to either immoderate Laughing or Weeping, or to Anger, or any other Passion, for that may be prejudicial to her.

Tho' the Act of Coition is that without which Conception cannot be, yet the immoderate Use of it hinders the chief End for which

*S. 2. Further Rules
for a Woman to observe
during Pregnancy.*

it was design'd: In the first 4 Months after Conception, she ought not to lie with her Husband, at least sparingly, lest by shaking the Womb in that Action, the Courses should again be forc'd down. In the seventh and 8th Month she ought also to abstain; but in the 5th, 6th, and 9th it may freely be permitted by reason it opens the Passage, and facilitates the Birth; to contribute the better towards which the Woman should be careful to keep her Body solvable, Syrups, and other opening Things being very helpful to Nature in those Operations.

tions. Let her before she grows too big, lay aside her busk, and not lacing too close, lest the child be thereby hinder'd from coming to its full Growth.

To prevent any Disorder that may happen to her breasts by too much blood, which will cause curdled Milk, let her wear a Necklace of Gold about her Neck, or rather a small Ingot of Steel between her breasts, fomenting them a Quarter of an Hour every Morning, with Water distill'd from Ground Ivy, Periwinkle and Sage being blood warm.

When her belly is swelling, and the Motion is great, which will be about the Fourth Month, she may swathe it with a swathe band, anointed with Pomatum, or any other thing of that Kind, to keep it smooth and free from Wrinkles, for which End it will be best to take of *the Caul of a Kid, and of a Sow, of each 3 Ounces, Cappon Grease, and Goose Grease, of each one Ounce and a half, and having melted them all together, put thereto a Quarter of a Pint of Water; after which strain them thro' a Linnen Cloth into fair Water, casting it to and fro therein, till it be white; at which Time add to it of the Marrow of a Red Deer, one Ounce, and lay it in red Rose Water 12 Hours. After the Expiration of which, you may use it, anointing all the Swathe and Belly.*

But if these Ingredients are not easy to be had, you may make use of the following liniment, which will do almost as well as the other: *Take of Mutton Suet, (that which grows about the Kidnies is best) and of Dog's gr. of each 2 Ounces: Whale Oil, 1 Ounce, and Oil of sweet Almonds, the same Quantity: wash them well, after they are melted together in the Water of Germander, or new White Wine, anoint the Belly, and swathe therewith. Those that care not to anoint their bellies, may make use of the following bath, or Decoction: Take of all sorts of Mallows, and of Motherwort, each 2 Handfuls; white Lilly Roots, 3 Ounces; Melilot and Camomile, of each 2 handfuls; Lime seeds, Quince seeds and Fenugreek-seed, 5 oz. boil them well in Spring water, and bathe therewith. If the Woman after her Quickening finds* but

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but little Motion of the Infant in her Womb; let her make a Quilt in the manner following, and bind it upon the Navel, and it will much strengthen and comfort the Infant. *Take the Powder of Roses, red Coral, and Gilly flowers, of each 2 ounces; Mastick, a Dram, Angelica-seeds 2 Drams; Ambergrease, 2 Grains, and Musk, 1 Grain, all which being well beaten, put them into a Linnen Bag, spread them abroad, and quit it, that they may be in every Part of it, placing it upon the Navel, and it will have the desired Effect.* These Things are sufficient to observe during the Time of their Pregnancy that so neither Child nor Mother may miscarry, but be brought to the birth in the appointed Time. It remains now, that when the appointed Time is come, the good Woman that is to be instructed in her Duties; but that shall be the Business of the next Chapter.

C H A P. VI.

Directions for Midwives how to assist Women in the Time of their Labour; and how Childbearing Women should be order'd in the Time of their lying in.

THE Office of a Midwife is not to be undertaken by any without due Consideration: First, whether they are sufficiently qualified for it: or else they make themselves guilty of the Death of all those that shall miscarry under their Hands for want of Ability to perform their Office: And tho' they may escape with Impunity before Men, they will assuredly be call'd to Account for it before a higher Tribunal: And therefore a Midwife should take Care to fit herself for that Employment with the Knowledge of Things necessary for the faithful Discharge thereof. And that I may contribute thereto, is one principal End of this Book. In order to which, I shall first briefly shew how a Midwife ought to be qualified.

Sect. 1. *How a Midwife ought to be qualified.*

A Midwife ought to be of a middle Age, neither too old nor too young, and of a good Habit of body, not subject to Diseases, Fears, or sudden Frights; nor are the

the Qualifications assign'd to a good Surgeon improper for a Midwife, *viz.* a Lady's Hand, a Hawk's Eye, and a Lion's Heart: To which may be added, Activity of Body, and a convenient Strength, with Caution and Diligence, not subject to Drowsiness, nor apt to be impatient. She ought also to be sober, affable, courteous, and chaste, not covetous, nor subject to Passion; but bountiful and compassionate, and her Temper chearful and pleasant, that she may the better comfort her Patients in their Sorrows: Nor must she be over hasty tho' her Business may perhaps require her in another Place, lest she should make more haste than good Speed. But above all, she ought to be qualified with the Fear of God, which is the principal Thing in every State and Condition, and will furnish her on all Occasions both with Knowledge and Discretion. But I now proceed to more particular Directions.

S. 2. *What must be done when the Woman's Time of Labour is come.*

When the Time of Birth draws near, and the good Woman finds her travelling Pains begin to come upon her, let her send for a Midwife in Time, better too soon than too late, and get those Things ready which are proper upon such Occasions: When the Midwife is come, let the first Thing she does be to find whether the true Time of the Birth be come: The want of observing this hath spoil'd many a Child, and endanger'd the Life of the Mother, or at least put her to twice as much Pain as needed: For as unskilful Midwives not minding this, have given Things to force down the Child, and thereby disturb'd the natural Course of her Labours: whereas Nature works best in her own Time and Way. I do confess, it is somewhat difficult to know the true Time of some Womens Labour, they being troubl'd with Pains so long before their true Labour comes; in some, some Weeks before, the Reason of which is the Heat of the Reins, which is manifest by the swelling of their Legs. And therefore when Women with Child find their Legs to swell much, they may be assur'd their Reins are

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too hot. Wherefore my Advice to such Women is, to cool their Reins before the Time of their Labour, which may be effectually done, by anointing the Reins of their Back with the Oil of Poppies or Violets, or Water Lillies, and thus they may avoid that hard Labour which they usually undergo whose Reins are hot: which that they may the better prevent, let me recommend to you the Decoction of Plantane Leaves the Roots, which is thus made: Make a strong Decoction of them in Water, and then having strain'd and clarify'd it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar, and keep it for Use. But since it is so necessary for Midwives to know the true Time of a Woman's Labour, the following Section will rightly inform them.

When Women draw near the Time of their Reckoning, especially with the first Child, and perceive any extraordinary Pains in their Belly, they immediately send

Sect. 3. Signs by which the true Time of Woman's Labour may be known.

for their Midwife, as taking it for their Labour, tho' perhaps those Pains which are so often mistaken for Labour, are only caus'd by the Cholick, and proceed from Wind; which Pains, tho' they come and go, griping the whole Belly, and yet without any forcing downwards into the Womb, as is done by those who go before Labour. But these Cholick Pains may be removed by warm Cloths laid upon the Belly, and the Application of a Clyster or two, by which those Pains that precede a true Labour, are rather furthered than hindered. There are also other Pains incident to Women in that Condition, from the Flux of the Belly, which are easily known by the frequent Stools that follow them.

But to speak more directly to the Matter; the Signs of Labour some few Days before are, That the Woman's Belly, which before lay high, sinks down, and hinders her from walking so easily as she used to do; also there flows from the Womb slimy Humours, which Nature has appointed to moisten and make smooth the Passage that its inward Orifice may be the more easily dilated when they

there is occasion; which beginning to open at that time suffers that slime to flow away, which proceeds from the Glandules called *Prostatæ*. These are Signs preceding Labour.

But when she is presently fallen into Labour, the Signs and great Pains about the Region of the Reins and Loins which coming and retreating by Intervals, answer in the bottom of the belly by congruous Throws; and sometimes the Face is red and inflamed, the blood being much heated by the endeavours a woman makes to bring forth the Child; and likewise because during the strong Throws her Respiration is intercepted, which causes the blood to have recourse to her Face: Her Privy Parts are also swelled, by the Infant's Head lying in the Birth, which by often thrusting, causes those Parts to distend outwards. She is likewise much subject to Vomiting, which is also a Sign of good Labour, and speedy Delivery, though by ignorant Women thought otherwise; for good Pains are thereby recited and redoubled: Which Vomiting is occasioned by the Sympathy there is between the Womb and the Stomach. Also when the birth is near, most Women are troubled with the trembling of the Thighs and Legs; not with Cold, like the beginning of an Ague fit, but with the Heat of the whole Body: though this indeed does not happen always. Also if the Humours, which then flow from the Womb, are discolour'd with Blood (which is what the Midwife calls shows) it has an infallible mark of the Birth's being near: And if then the Midwife puts her Finger up the Neck of the Womb, she will find the inner Orifice dilated; at the opening of which the Membranes of the Infant containing the Waters present themselves, and are strongly forced downwards with each Pain she hath; at which time one may perceive them sometimes to resist the Finger, and then again to press forwards, being more or less hard and extended, according as the Pains are stronger and weaker. These Membranes, with the Water in them, when they are before the Head of the Child, which the Midwives call the

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Gathering of the Water, resemble, to the Touch of the Finger, these Eggs which have yet no Shell, but are covered only by a simple Membrane: After this, Pains still redoubling, the Membranes are broken by the strong Impression of the Waters, which presently flow away, and then the Head of the Infant is presently felt naked, and presents itself at the inward Orifice of the Womb. When those Waters come thus away, then the Midwife may be assured the Birth is very near; this being the most certain Sign that can be; for the Amnion and Allantois being broken, (which contained those Waters) by the pressing forward of the birth, the Child is no more able to subsist long in the Womb afterwards, than a naked Man in a heap of Snow. Now these Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery; and therefore let no Midwife use means to force away the Water. For Nature knows best when the true time of the birth is, and therefore retains the Waters till that time: But if by Accident the Water brake away too long before the birth, then such things as will hasten it, may be safely administred: And what is to be done in that Case, I shall shew in another Section by and by.

When, by the foregoing Signs concurring, the Midwife is satisfied that it is the true Time of her Labour, she must take care to get all Things ready that are necessary to comfort the travailing woman in that Time; and the better to do that, let her see that she be not straight lac'd. She may also give her a pretty strong Glyster, if she finds there be occasion for it; but with this Proviso, That it be done at the beginning, and before the Child be too forward: For otherwise it will be difficult for her to receive it: The Advantage of which Glyster is, that the Guts thereby will be excited to discharge itself of its Excrements, and the Rectum being emptied, there will be more Space for the Dilating of the Passage, likewise to cause the Pains to bear more downwards, though the Endeavours she makes
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S. 4. *What to be done at the time of Labour.*

other necessary Things for her Labour be put in Order, both for the Mother and the Child.

As to the Manner of the Delivery, various Midwives use different Ways: Some are deliver'd sitting on a Midwife's Stool; but, for my own Part, I think that a Pallet Bed girded, and plac'd near the Fire, that the good Women may come on each Side, that she may more readily be assisted, is much the better Way.

And if the labouring Woman abounds with Blood, it may not be improper to let her Bleed a little, for by that Means she will both breathe the better, and have her Breath more at Liberty; and likewise more Strength to bear down her Pain. And this may be done without Danger, because the Child being now ready to be born, needs not the Mother's Blood for its Nourishment any longer. And not only so, but this Evacuation does many Times prevent her having a Fever after Delivery. Likewise, if her Strength will permit, let her walk up and down her Chamber; and the better to enable her thereto, let her take some good strengthening Things, such as new laid Eggs, Jelly Broth, or some Spoonfuls of burnt Wine; and encourage her to hold off her Pains bearing them down when they take her, all that she can. And let the Midwife often touch the inward Orifice with her Finger, that she may the better know whether the Waters are ready to break, and whether the Birth will follow soon after; for generally the Birth follows in two Hours after the Efflux of the Water: And to help it afterwards, let her anoint the Woman's Privities with emollient Oil, Hog grease, and fresh Butter; especially if she finds them too hard to be dilated.

Let the Midwife also be near the labouring Woman all the while, and diligently observe her Gestures, Pains, and Complaints, for by this she may guess pretty well how her Labour goes forward; for when she changes her Groans into loud Cries, it is a great Sign the Birth is near; at which Time her Pains are greater and more frequent. Let her also sometimes rest herself on her Bed to renew her Strength; But not too long at a Time; for

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for to lie too long at a Time will retard her Labour, and therefore 'tis better for her to walk about the Chamber as much as she can; which, that she may the better do, let the good Women support her under her Arms, if it be necessary; for by walking, the Weight of the Child causes the inward Orifice of the Womb to dilate much sooner than it would do if she lay upon her Bed; besides, her Pains, while walking, will be stronger and frequenter, and by Consequence her Labour will not be near so long. If she finds any sick Qualms, let her not be discourag'd, and if she finds any Motions to Vomit, let her not repress them; but rather give way to them. For it will (however uneasy and irksome they be for the present) be much for her Benefit, because they further the Pains, and provoke downwards.

In the 3d Sect. of this Chap. I told you that sometimes it happens that the Water breaks away too long before the Birth, and that in such Cases those Things that hasten it, may be safely administered; and I there promis'd, to let the Midwife know what Things were most effectual in such Cases: And I now intend to make good my Word.

S. 5. How to provoke the Birth, and cause speedy delivery.

When the Birth is long deferr'd, after the coming down of the Waters, let her hasten the Birth by drinking a good Draught of Wine, where Dittany, red Coral, Juniper-berries, Betony, Penny-royal, and Feverfew have been boil'd; or the Juice of Feverfew, taken in its Prime, (which is in May) and clarify'd, and so boil'd up in Syrup, and twice its Weight of Sugar, is very good upon this Occasion. Also Mugwort used in the same Manner worketh the same Effect. And so also does a Dram of Cinnamon in Powder, given inwardly, or Tansy bruise'd, and applied to the Privities. Likewise the Stone *Ætites* held to the Privities, does in a very little Time draw forth the Child, and the Afterburden; but great Care must be taken to remove it presently, or else it will draw forth the Womb and all, so great is its Magnetick Virtue. Also a Decoction of Savoury

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voury made with white Wine, and drank, gives a Woman speedy Delivery. Also wild Tansey, or Silverweed bruised, and applied to the Woman's Nostrils, is very good. So also is Date-stones beaten to Powder, and half a Dram of them taken in white Wine, Parsley is of excellent Use on this Occasion: For if you bruise it, and press out the Juice, and then dip a Linnen Cloth in it, and put it up, being so dipp'd, into the Mouth of the Womb, it will presently cause the Child to come away, tho' it be dead, and will bring away the After-burden also. The Juice of Parsley being of great Virtue, especially the Stone Parsley, being drank by a Woman with Child, it cleareth not only the Womb, but also the Child in the Womb, of all gross Humours. A Scruple of Castoreum in Powder in any convenient Liquor, is very good to be taken in such a Case; and so also is two or three Drops of Spirit of *Castoreum* in a convenient Liquor. Eight or Nine Drops of the Spirit of Myrrh, given in a convenient Liquor hath the same Effect. Or give a Woman in Travail another Woman's Milk to drink, it will cause speedy Delivery. Also the Juice of Leeks being drank with warm Water, hath a mighty Operation, causing speedy Delivery. Take Piony Seeds, beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of the Woman with Child; it gives her Deliverance very speedily, and with less Pain than can be imagin'd. And this may be noted for a general Rule, that all those things that move the Terms, are good for making the Delivery easy. There are several other Things efficacious in this Case; but I need not heap up Medicines unnecessarily, what I have already nam'd being sufficient.

S. 6. How a Woman should be plac'd, in order to her Delivery; with Directions to the Midwife how to deliver the Labouring Woman.

Having shewn how the Birth may be facilitated, in case it come not soon after the breaking away of the Waters, I come now to shew the Manner of her Delivery.

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the birth, let the Midwife place the woman in a proper Posture for Delivery. And first, let the Woman be conducted to the Pallet-bed, plac'd at a convenient Distance from the Fire, according to the Season of the Year, and let there be a Quilt laid upon the Pallet Bedstead, which is better than a Feather-bed, and let it have thereon Linnen Cloths in many Folds, with such other things as are necessary, which may be chang'd according as the Occasion requires it, that so the Women may not be incommoded with Blood, Waters, and other Filth, which is voided in Labour. Then let her lay the Woman upon her back, having her Head a little rais'd by the help of a Pillow, having the like help to support her Reins and Buttocks, that her Rump may lie high, for if she lie low, she cannot very well be deliver'd. Then let her keep her Knees and Thighs as far asunder as she can, her Legs being bow'd towards her Buttocks, and let her Feet be staid along a Log, or some other firm Thing. And let two Women hold her Shoulders, that she may strain out the Birth with the more Advantages, holding in her Breath, and forcing herself as much as possible in like manner as when she goes to Stool: For by such straining the Diaphragme, or Midriff, being strongly thrust downwards, necessarily forces down the Womb, and Child in it. In the mean time, let the Midwife encourage her all she can, and take care that she can have no rings on her Hands when she anoints the Parts: Then with her finger let her gently dilate the inward Orifice of the Womb, and putting her Fingers in the Entry thereof, stretch them one from another when her Pains take her, by this means endeavouring to help forward the Child, and thrusting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing those Parts also with fresh Butter, in case it be necessary. And when the Head of the Infant is somewhat advanc'd into the inward Orifice, it is usual among Midwives to say it is crowned, because it both girds and surrounds it like a Crown; but when it is gone so far, and the Extremity begins to appear without the Privy Parts, they then

they then say the Child is in the Passage; and at this Time the Woman feels herself as if she were scratched or pricked with Pins, and is ready to think that the Midwife hurts her; whereas in Truth it is only occasioned by the violent Distension of those Parts, which sometimes, even suffers a Laceration thro' the Bigness of the Child's Head. When things are come to this Posture, let the Midwife seat herself conveniently to receive the Child, which will now come very quickly, and with her Fingers Ends, which she ought also to be sure to keep pared, let her endeavour to thrust the crowning of the Womb back over the Head of the Child. And as soon as it is advanced as far as the Ears, or thereabouts, let her take hold of the two Sides with her two Hands, and wait till the good Pain comes, and then quickly draw forth the Child, taking Care that the Navel-string be not then entangled about the Child's Neck, or any other Part, as sometimes it is, lest thereby the After-burden be pulled with Violence, and perhaps the Womb also, to which it is fastened, and so either cause her to flood or else break the String, both which are of so bad Consequence to the Woman, and render her Delivery the more difficult. Great Care must be taken that the Head be not drawn forth straight, but shaking it a little from one Side to the other, that the Shoulders may the sooner and easier take its place, immediately after it is past; which must be done without losing any Time, least the Head being past, the Child be stopt there by the Largeness of the Shoulders, and so be in Danger of being suffocated in the Passage, as it has sometimes happened, for want of Care therein. But as soon as the Head is born, she may slide in her Fingers under the Arm-pits, and the rest of the Body will follow without Difficulty. As soon as the Midwife hath in this Manner drawn forth the Child, let her lay it on one Side, lest the Blood and Water which follow immediately should do it an Injury, by running into its Mouth and Nose, as it would do if it lay on its back, and so endanger the choaking of it. The Child being thus drawn forth, the next Thing requisite, is to bring away the After-burden: But before that, let the

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the Midwife be very careful to examine whether there be any more Children in the Womb; for sometimes a Woman may have Twins; Of which the Midwife may satisfy herself, both by the Countenance of the Woman's Throws and the Bigness of her Belly. But this is not so certain as it is to put her Hand up the Entry of the Womb, and there feel whether another Child is not presenting to the Passage. And if so, she must have a Care how she goes about the After birth, till the Woman be deliver'd. The first String must be cut, and tied with a Thread 3 or 4 double, and the End fasten'd with a String to the Woman's Thigh to prevent the Inconvenience it may cause by hanging between the Thighs.

Until the After-burden is brought away, (which sometimes is more difficult to do than the Child, and altogether as dangerous, if it be not speedily done) the Woman cannot properly be said to be safely deliver'd though the Child be born. And therefore how the Woman may do it safely, without Prejudice to the Woman, is the Business of this Section.

S. 7. Of the After Burthen.

Therefore as soon as the Child is born, before the Midwife either ties or cuts the Navel string, lest the Womb should close, let her, having taken the String wind it once or twice about one or two of the fingers of the left Hand, joined together the better to hold it, with which she may only take single hold of it above the left, near the Privities, drawing likewise with that very gently, resting a while with the Fore-finger of the same Hand extending and stretching along the Strings towards the Entry of the *Vagina*, always observing for the more Facility, to draw it from the Side to which the Burden least inclines, for in so doing, the rest will separate the better. And extraordinary Care must be taken, that it be not drawn forth with too much violence, lest by breaking the String near the Burden, the Midwife be obliged to put up the whole Hand into the Womb to deliver the Woman, and she had need to take Care in this Matter, that so the Womb itself, to which sometimes this Burden is fastened very strongly, be not drawn away with it, which has some-

sometimes happened. It is therefore very necessary to assist Nature with proper Remedies, which are in general, what ever has been before mentioned, to cause a speedy Delivery, for whatever has a Magnetick Virtue to bring away the Birth, has the same to bring away the After-birth; besides which, the Midwife ought to consider that the good Woman cannot but be much spent by the Fatigue she had already undergone, in bringing forth the Infant, and therefore should be sure to take care to give her something to comfort her. To which purpose some good Jelly Broths, and a little Wine with a Toast in it, and other comforting Things will be necessary. Sneezing being very conducive to bring away the After-birth, let her also take a little white Hellebore in Powder to cause her to sneeze, Tanfy and the Stone *Ætites*, applied as before directed, is very efficacious in this Case. The Smoak of Marygold Flower received up a Woman's Privities by a Funnel, will bring away the After-birth, tho' the Midwife has lost her hold. Or if you will boil Mugwort in Water till it be very soft, and then take it out, and apply it like a Poultis to the Navel of the Woman in Travail, it instantly brings away both the Birth and After-birth; but as soon as they are come forth, it must be instantly taken away, lest it should bring away the Womb also.

S. 8. *How to cut the Child's Navel-string.*

After the Birth and After birth are safely brought away, the Midwife ought to take care to cut the Navel-string; which though it be by some esteemed a Thing of small Matter, yet it requires none or the least Skill of a Midwife to do it with that Care and Prudence that it ought, and therefore to instruct the industrious Midwife a little therein: As soon as the Child is come into the World, let her consider whether it be weak or strong, and if it be weak, let her gently put back part of the vital and natural Blood in the Body of the Child by the Navel, for that recruits a weak Child, the vital and natural Spirit being communicated by the Mother to the Child by its Navel string. But if the Child

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be strong, there is no need of it. Only it will not be amiss to let the midwife know, that many Children that are born seeming dead, may be soon brought to Life again, if she squeezes out six or seven Drops of blood out of that Part of the Navel string which is cut off, and give it the Child inwardly.

As to the cutting it short or long, Authors can scarce agree about it, nor Midwives neither: some prescribing it to be cut at four Fingers breadth, which is at the best but an uncertain Rule, unless all Fingers were of one Size. It is a received Opinion, that the Parts adapted to Generation, are either contracted or dilated, according to the cutting of the Navel-string, which is the Reason that Midwives are generally so kind to their own Sex, that they leave a longer Part of the Navel string of a Male than a Female, because they would have the Male well provided for the Encounters of *Venus*. And the Reason they give why they cut those of a Female more short, is, because they believe it makes them modest and their Privities narrower, which makes them more acceptable to their Husbands. But whether this be so or not, (which yet some of the greatest Searchers into the *Secrets of Nature* affirm for a Truth) yet certain it is, that great care ought to be used about the cutting of the Navel-string, and especially, that after it is cut, it be not suffered to touch the Ground, for if it be, the child will never be able to hold its Water, but be subject all its Life-time to a *Diabetes*, as Experience has often confirmed, but as to the Manner of cutting the Navel string, let the Midwife take a brown Thread, three or four times double, of an Ell long, or thereabout, tied with a single Knot at each of the Ends, to prevent their intangling; and with this Thread so accommodated, (which the Midwife ought to have in a Readiness before the Woman's Labour, as also a good pair of Scissars, that so no time may be lost) let her tie the String, within an Inch of the belly, with a double Knot, and turning about the Ends of the Thread, let her tie two more on the other Side of the String, reiterating it again, if it be necessary,

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then let her cut off the Navel String another Inch below the Ligature, towards the After-birth; so that there only remains but two Inches of the String, in the Midst of which will be the Knot we spoke of; which must be strait knit as not to suffer a Drop of Blood to squeeze out the Vessels; but yet care must be taken not to knit it so straight, as to cut it in two; and therefore the Thread must be pretty thick, and pretty straight knit, it being better tho' straight than too loose; some Children have miserably lost their Lives, before it hath been discovered, that the Navel String was not well tied. Therefore great care must be taken, that no Blood squeeze through, for if there do, new Knots must be made with the rest of the String. You need not fear to bind the Navel-string very hard, because it is void of Sense; and that Part of it which you leave on, falls off on its own Accord in a very few Days, ordinarily six or seven, and sometimes in less time: But it is very rare that it carries longer than the eighth or ninth Day.

As soon as the Navel-string is cut off, apply a little Cotton or Lint to the Place, to the End, to keep it warm, lest the Cold enter into the Body of the Child, which it will unavoidably do in case it be not bound hard enough; and if the Lint or Cotton you apply to it, be dipt in Oyl of Roses, it will be the better; then having put another small Rag 3 or 4 times double upon the Belly of the Child, above the Navel, lay the string so wrapped upon it, that it may not touch the naked Belly. Upon the top of all, put another small Bolster, and then swathe it with a linnen Swathe, four Fingers broad, to keep it steady, lest by rolling too much, or being continually stirred from side to side, it comes to fall off, before the Navel-string, which you left remaining is fallen off. It is the usual Custom of Midwives to put a piece of burnt rag to it, but I would advise them to put a small quantity of Bole armoniac, because of its drying quality. But thus much may suffice as to cutting the Navel-string, and delivery of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it

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sometimes so falls out, that the Labour is not only hard and difficult, but unnatural also, in which the Midwife must take other Measures: And of what is to be done in such Cases, shall be the Subject of the following Chapter.

C H A P. VII.

What unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in such Cases.

IT is an old approved Axiom in the Schools, that he who distinguishes well argues well: and this Rule holds good in our present Subject of unnatural Labour. It will be necessary (for the Information of the Midwife) to acquaint the Reader, that there are three Sorts of bad Labour, all painful and difficult, but not all properly unnatural; which therefore I shall thus distinguish.

The first may be properly stiled hard Labour, and it is that wherein the Mother and Child do suffer very much by extream Pain.

The second may well enough be stiled difficult Labour which is thus differenc'd from the former, that besides those extream Pains, it is generally attended with some unhappy Accident, which by retarding the Birth, makes it very difficult. Now neither of these, tho' hard and difficult, can be call'd unnatural: For women to bring forth Children in Pain and Sorrow, is natural.

It is therefore the third Sort of Labour, which I call unnatural; and that is, when the Child essays to come into the World, in a contrary Position to that which Nature ordain'd. To explain this the Reader must know that there is but one right and natural way of posture, in which Children come to the Birth; and that is, when the Head comes first, and the Body follows after in a straight Line. If instead of this, the Child comes with its Feet foremost, or with the Side across, it is quite contrary to Nature; or to speak more plainly unnatural.

Having thus shew'd the several Sorts of hard Labour, and distinguish'd those that are hard and difficult from that which is unnatural, it remains I shew from whence such Labours proceed.

S. 2. *Whence hard, difficult and unnatural Labours proceeds.*

Is, that it is the effect of the Curse pronounc'd against Woman for her transgressing the Law of the Creator, for upon her sinning, it was pronounc'd as a Curse against her, *That in Sorrow she would bring forth her Children.*

But the natural and physical Reason hereof is, That the Sense of Feeling being distributed to the whole Body by the Nerves; and the Mouth of the Womb being so strait, that it must of Necessity be dilated at the Time of her Delivery, the dilating thereof stretcheth the Nerves, and from thence cometh the Pain: And therefore the Reason why some Women have more Pain in their Labour than others, proceeds from their having the Mouth of the *Matrix* more full of Nerves than others.

Hard and difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by reason of a general Indisposition of her Body; or from the Indisposition of some particular Part only, and that principally of the womb, which may be affected with such a Weakness, as renders the Mother unable to expel her Burden. It may be also because she is too young, or it may be too old, and so may have the Passages too strait; and then, if it be her first Child, the Parts may be too dry and hard, and cannot easily be dilated. The Cholick does also cause Labour to be hard and difficult, because it hinders the true pains which should accelerate it. By which Means, or which Reason rather, all great and acute Pain renders a Woman's Labour very difficult. As when the Woman is taken with a violent Fever, frequent Convulsions, or a great Flooding, or any other violent Distemper, especially when the Membranes are thick, and the Orifice is too strait, or the Neck of the Womb not sufficiently open'd.

Hard Labour may also proceed from the Child, and this is, either when it happens to stick to a Mole, or is so weak it cannot break the Membrane; also when it is

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The first Answer to the Question that some put, why Women bring forth their Children with so much pain?

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too big, either all over, or its Head only, or if the Naval Vessel should be twisted about its Neck; as when it proves monstrous, or comes into the Birth in an unnatural posture. Sometimes it proceeds from the Ignorance of the Midwife who may hinder Nature in her Work.

In Case the Midwife finds a Woman in difficult Labour she must endeavour to know the particular Obstruction or Cause thereof, that so she may apply a suitable Remedy. When hard Labour is caus'd by a Woman's

S. 3. How the Midwife must proceed in order to the Delivery of a Woman, in case of hard Labour, and great Extremity.

being too young, and too strait; The Passages must be anointed with Oil, Hog's Lard, or fresh Butter, to relax and dilate them the easier. But if a woman be in Years, and has hard Labour from her first Child, let her lower Parts be anointed to mollify the inward Orifice, which in such a Case (being more hard and callous) does not easily yield to the Distension of Labour: And indeed this is the true Cause why such Women are longer in Labour, and why their children in their birth are more subject to bruises than others. Those that are very lean, and have hard labour from that Cause, let them moisten their Parts with Oil and Ointments, to make them more smooth and slippery, that so the head of the Infant in the Womb, may not be compressed and bruised by the hardness of the Mother's bones in its Passage. But if the cause be weakness, she ought to be strengthened, the better to enable her to support her Pain. Since difficult Labour proceed from divers Causes, the Midwife must make use of several Remedies to Women in hard difficult Labour, which must be adapted to the Causes from whence it proceeds.

I need not tell the judicious Midwife, that in Case of Extremity, when the Labour is not only hard, but difficult and dangerous, a far greater Care must be had than at other times. In such Cases the situation of the Womb must be minded, and accordingly her Posture of

lying must be regulated; which will be best, to be cross the Bed, being held by those that are of a good Strength to prevent her slipping down, or moving herself, during the Time of the Operation. Then let her Thighs be put asunder, as far as may be, and held so, while her Legs are bent backwards towards her Hips, her Head leaning upon a bolster, and the Reins of her Back supported in the like Manner; her Rump and Buttocks being lifted up: Observing to cover her Stomach, Belly, and Thighs, with warm Linnen, as well for Decency's Sake, as to keep them from the Cold.

The Woman being in this Posture, let the Midwife, or other Operator, put up her Hand, and try whether the Neck of the Womb be dilated, and then remove the contracted Blood that obstructs the Passage of the Birth, and having gently made way, let the Operator tenderly move the Infant, having his Hand anointed with sweet Butter, or an harmless Pomatum, and if the Waters are not come down, they may be set forth without any Difficulty: And if the Infant should attempt to break forth, not with the Head foremost, or across, he ought gently to turn it, that he may find the Feet: Which having done, let him draw forth one, and having fastened it to a Ribbon, put it up again, and find out the other, and then bring them as close as may be, let the Woman breathe between whiles; assisting Nature what she can by straining, in bringing forward the Birth, that so he may the more easily draw it forth, and that the Operator may do it the better, and his hold may be the surer, he must fasten or wrap a Linnen-Cloth about the Child's Thighs, observing to bring it into the World with its Feet downward.

But in case there be a Flux of Blood, let the Operator be well satisfied whether the Child or the Secundine come first, for when sometimes the Secundine has come first, the Mouth of the Womb has been thereby stopped and the Birth hindered, to the Hazard both of the Woman and Child: and therefore in this Case the Secundine must be removed by a swift Turn, and the Child sought for and drawn forth, as has been directed.

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If upon Enquiry it appears that the Secundine comes first, let the Woman be delivered with all convenient Speed, because then a great Flux of Blood will follow; for then the Veins are opened. And on this Account two Things are to be minded. First, whether the Secundine advances forward much or little: If the former, and the Head of the Child first appears, it must be directed to the Neck of the Womb, as in the Case of natural Births, but if there appears any Difficulty in the Delivery, the best way is to search for the Feet, and by them it may be put by with a gentle Hand, and the Child taken out first, but if the Secundine advanced, so that it cannot be put back, and the Child follow it close, then the Secundine is to be taken forth with much Care, and as swift as may be, and laid aside without cutting the Intrail that is fastened to them, for by that you may be guided to the Infant, which, whether it be alive or dead, must be drawn forth by the Feet as soon as possible; though this is not to be done but in Cases of great Necessity, for the Order of Nature is for the Secundine to come last.

In delivering a Woman of a dead S. 4. *Of the Delivery of a dead Child.*
Child, before any Thing be attempted, the Operator ought first to be

very certain that the Child is dead indeed: which may be known by the Falling of the Mother's Breasts, the coldness of her Belly, the thickness of the Urine, which is attended with a stinking Sediment at bottom: And no Motion to be perceived in the Child: Also, when she turns herself in her Bed, the Child sways that way like a lump of lead, and her Breath stinks, though not used to do so. When by these, and the like Signs, the Operator is come to a settled Judgment that the Child is dead, let her apply herself to the saving of the Mother, by giving her those Things that are the most powerful in the saving Nature in her Operations; and which she has been before directed to. But if through Weakness the Womb be not able to co-operate with Nature, so that a Manual Operation is absolutely necessary, let the O-

perator carefully observe the following Directions, viz. If the Child be found dead with its Head foremost, he must take Notice that the Delivery will be the more difficult, because in this Case it is not only impossible that the Child should any way assist in its Delivery, but the Strength of the Mother does also very much fail her, and thereupon the most sure and safe way for him, is to put up his left Hand, sliding it, as hollow in the Palm as he can, into the Neck of the Womb, into the lower Part thereof, towards the Feet, and that between the Infant, and the Neck of the Matrix; and then having a Hook in the right Hand, couch it close, and slip it above the left Hand, between the Head of the Child, and the Flat of the Head, fixing it into the Bone of the Temple, towards the Eye; or for want of convenient coming at these, in the occipital Bone, observing still to keep the left Hand in its place, and with gently moving and stirring the Head, and so with the right Hand Hook, draw the Child forward, encouraging the Woman to put forth her utmost Strength, and always drawing when the Woman's Pangs are upon her. The Head being thus drawn forth, the Operator must, with all Speed, slip his Hand under the Arm-holes of the Child, and take it quite forth, giving presently to the Woman a Toast of fine wheaten Bread, in a Quarter of a Pint of Tent, to revive and cherish her Spirits. Thus much shall suffice to shew the industrious Midwife what is to be done for the Delivery of Women, in Case of Extremity. By what has been already shewed, she will know what to do in any other Cause that may fall out, remembering still, that for a Child to come with Head foremost, and the Body to follow in a straight Line, is the right Posture for the Child when it comes to the Birth: And if it presents any other way, it will be the wisdom of the Midwife, if possible, to bring it to this posture, but if that cannot be done without very great Danger, then put it into a Posture that it may be brought forth by the Feet. And if the Midwife, perceiving in what Posture the Child presents, or that the woman floods, or that other Accident

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happens, by which she finds it is not in her Power to deliver her, it will be her Wisdom to send for a Man Midwife betimes, rather than put Things to the utmost Extremity.

C H A P. VIII. *How the Child-bed Woman ought to be orderēd after Delivery:*

After the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot; for Extremity of Heat weakens Nature, and dissolves the Strength: But whether she be weak or strong let no cold Air come near her at first; for Cold is an Enemy to the Spermatick Parts; and if Cold gets into the womb, it encreases the After Pains, causes Swellings in the womb, and hurts the Nerves. Therefore if a Woman has had very hard labour, it is convenient after Delivery, to wrap her in the Skin of a Sheep, taken off whilst it is warm and putting the fleshy Side to her Reins and Belly; or if this cannot so well be had, the Skin of a Hair or Rabbet, taken off as soon as 'tis killed, may be applied to the same Parts; and by so doing, the Dilation made in the Birth will be closed up, and the melancholy Blood expelled from those Parts: And these may be continued the Space of an Hour or two. After which let the woman be swathed with a fine linnen-cloth, about a Quarter of a Yard in length, chafing her Belly before it be swathed, with the Oyl of St. John's wort; after that, raise up the Matrix with a linnen-cloth, many times folded; then with a little Pillow or Quilt cover her Flanks; then place the Swathe somewhat above the Hanches, winding it indifferent stiff, applying at the same time a warm Cloth to her Nipples, and not presently applying Remedies to keep back the Milk, by reason the Body at such a Time is out of Frame, for there is neither Vein nor Artery which does not strongly beat, and those Remedies that drive back the Milk, being of a dissolving Nature, it is improper to apply them to the breast during such a Disorder of the body least evil

Humours should be contracted in the Breast thereby; and therefore twelve Hours at least ought to be allowed for the Circulation and Settlement of the Blood, and that what was cast upon the Lungs by the violent Agitation of the body during the Times of her Labour, may again return to its proper Receptacles.

After she has been delivered a while, you may make a Restrictive of the Yolk of two Eggs, a Quarter of a Pint of White Wine, Oil of St. John's Wort, Oil of Roses, Plantain and Rose-water, of each an Ounce; mix them together, fold a Linnen-cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breasts, and the Pains of those Parts will be gently eased.

But be sure let her not sleep soon after her Delivery, but let her take some Broth, Caudle, or any other liquid Matter that is nourishing about 4 Hours after Delivery, and then she may be safely permitted to sleep, if she be so disposed, as 'tis probable she will be, being tired by the Fatigue of her Labour. But before this, as soon as she is laid in her Bed, let her drink a Draught of burnt White Wine in which you have melted a Dram of *Sperma Ceti*. Let her also avoid the Light for the first three Days; for her Labour weakens her Eye-sight exceedingly, there being a Sympathy between them and the Womb. This Herb *Vervain* is a most singular Herb for her, and you may use it any way: For you may boil it in her Meats and Drinks, it hath no offensive Taste; but has many pleasant Virtues. If she happens to be feverish, add the Leaves or Roots of *Plantain* to it; and though she be not so feverish, yet it may be better, and add Strength as the other, but if her Courses come not away as they ought, let the *Plantain* alone, and instead thereof put *Mother of Thyme*. If the Womb be foul, which may be known by the Impurity of the Blood, and its stinking and coming away in clotted Lumps; or if you suspect any of the After-birth to be left behind (which may sometimes happen, though the Midwife be never so careful and skilled) then make her drink of *Featherfew*, *Penny-royal*, *Mother of Thyme*, boiled in white

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White Wine, and sweetned with Sugar. *Panada*, and new laid *Eggs*, are the best Meat for her at first, of which let her eat often, and but little at a Time. And let her use Cinnamon in all her Meats and Drinks, for it mightily strengthens the Womb; let her stir as little as may be for 6 or 7 Days after Delivery, and let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glyster made with the Decoction of Mallows, and a little brown Sugar. After she hath lain in a Week, or something more, give her such Things as close the Womb; to which you may add a little Polipodium, both Leaves and Roots bruised, which will purge gently: This is as much, in case of a natural Birth, needs at first to be done.

Besides what has been said in the foregoing Sect. in Cases of Extremity, or unnatural Labour, these Rules ought to be observed.

S. 2. *In Extremity of unnatural Labour.*

In the first Place, let the Woman be sure to keep a temperate Diet; and take Care that she does by no Means over charge herself, after such an excessive Evacuation, not being ruled; or giving Credit to unskilful Nurses, who are apt to admonish them to feed heartily, the better to repair the Loss of Blood, for the Blood is not for the most Part pure, but such as have been detained in the Vessels or Membranes, and it is better voided, for the Health of the Woman, than kept, unless there happens an extraordinary Flux of Blood: For if her Nourishment be too much, it may make her liable to a Fever, and increase the Milk to Superfluity, which may be of dangerous Consequence. It is therefore requisite for the first five Days especially, that she take moderately *Panada*, Broth, poach'd Eggs, Jelly of Chickens, and of Calves Feet, and *French Barly Broth*, each Day somewhat encreasing the Quantity: And if she intends to be Nurse to her Child, she may take a little more than ordinary, to encrease the Milk by Degrees; which must be of no Continuance, but drawn off either by the Child, or otherwise. In this Case likewise let her

her have Coriander or Fennel-seed boiled in her Barley-broth; and by that Means, for the Time before-mentioned, let her abstain from Meat: If no Fever trouble her, she may drink now and then a small Quantity of White Wine, or Claret, as also Syrup of Maiden-hair, or any other Syrup that is of an astringent Quality, taking it in a little Water well boiled. And after the Fear of a Fever, or Contraction of Humours to the Breast, is over, she may then be nourished more plentifully with the Broths of Pullets, Capons, Pidgeons, Partridges, Mutton, Veal, &c. which must not be till after 8 Days at least from the Time of her Delivery, for by that Time the Womb will have purged itself, unless some intervening Accident should hinder. It will then be expedient to give her cold Meats, so it be done sparingly, the better to gather Strength; and let her, during the Time, rest quietly, and free from any Disturbance, not sleeping in the Day-time, if she can avoid it. *If there happen any Obstruction in the Evacuation of her Excrements, the following Glyster may be administred: Take Pellitory of the Wall, and of both the Mallows, of each a Handful; Fennel and Anniseed of each 2 Ounces; boil them in the Decoction of the Sheep's Head, and take of this three Quarters, dissolving in them the common Honey and coarse Sugar, and of new fresh Butter, 2 Ounces; strain it well, and administer it Glyster wise. But if it does not operate to your Mind, then you may take an Ounce of Catholicon.*

These Things being carefully observed, there is no Question but the Lying-in Woman will do very well, tho' her Labour has been never so extreme. If any Accident should happen, not here so fully provided against, they may find those Things more fully discoursed in my *Experienc'd Midwife*, to which I refer the Reader.

CHAP. IX. *Of a Mole, or false Conception; and of Monsters and Monstrous Births, with the Reason thereof.*

SECT. 1. *Of a Mole, or false Conception.*

WE have hitherto been treating of the Secrets of Nature in the Generation of Man, and of the Issue

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issue in a true Conception: It will be now convenient before we conclude this Discourse, to say something of a Mole, or false Conception; and of the Generation of Monsters: Both of which I shall do very briefly.

As to a Mole, or false Conception, it is called by the *Greeks*, ΜΟΛΗ, from the Load or heavy Weight there of; it being nothing else but a Mass, or great Lump of Flesh, burdening the Womb. And it is designed to be an inarticulate Piece of Flesh, without any Form; and therefore differs from Monsters, which are both *Formata* and *Articulata*. And then it is said to be a Conception, but a false one; which puts a Difference between a true Conception, and a Mole, and the Difference holds good three Ways: First, in the Genius, because a Mole cannot be said to be an Animal. Secondly, it differs in Species, because it hath no human Figure, and bears not the Character of a Man. And, Thirdly, it differs in the *Individuum*, for it hath no Affinity with the Parts of that in the whole Body, or any Particles of the same.

There is Variety of Judgments among Authors, about the producing Cause of this Effect; some affirming that it is produced by the Woman's Seed going into the Womb without the Man's; but because we have before proved that Women have properly no Seed at all, but only an *Ovarium*, which is foecundated by the active Principle of the Man's Seed; this Opinion needs no Confutation. Others say, it is engendered of the menstruous Blood: But should this be granted, it would follow, that Maids by having their Courses stopt, might be subject to the same, which never yet any were. True Cause of this carnous Conception, which we call a *Mole*, proceeds both from the Man and the Woman, from corrupt and barren Seed in the Man, and from the menstruous Blood in the Woman, both mixed together in the Cavity of the Womb, and Nature finding herself weak, (yet desirous of maintaining the Perpetuity of her Species) labours to bring forth such a vicious Conception, rather than none, and not being able to bring forth a living Creature, generates a *Piece of Flesh*.

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Now that this *imperfect Conception* may be known to be such, it is discerned by these Signs: The Monthly Courses are suppressed, the Belly is puffed up, and also waxed hard, the Breasts swell, and the Appetite is depraved. But you will say, these are Signs of a breeding Woman in a true Conception; and therefore these cannot distinguish a Mole. To this I answer, Though thus they agree, yet they are different in several Respects: For a Mole may be felt to move in the Womb before the third Month, which an Infant cannot, nor is this Motion of the Mole the Effect of a sensitive Power therein, but only caused by the Faculty of the Womb, and of the Seminal Spirit diffused thro' the Substance of a Mole; for though it has no animal, yet it has a vegetative Life. But then the Belly is suddenly swell'd where there is a Mole: But in a true Conception the Belly is first contracted, and then riseth gradually. Another Difference is, the Belly being pressed with the Hand, the Mole gives way, and the Hand being taken away, it returns to the Place again; but a Child in the Womb tho' pressed with the Hand moves not presently, and being removed, returns not at all, or at least very slowly. But (to name no more) another very material Difference is, that a Child continues not in the Womb above Eleven Months at most; but a Mole continues sometimes four or five Years, sometimes more and sometimes less, according to its being fasten'd in the Matrix; for sometimes it has so fallen out, that the Mole fall away in 4 or 5 Months: And if it remains until the eleventh Month, the Legs are feeble, and the whole Body appears in a waiting Condition; or the Belly swells bigger and bigger, which is the Reason that some who are thus afflicted, think they are hydropical, though it be no such Thing, which a Woman may easily know, if she will but consider, that in a Dropsy the Legs will swell and grow big, but in the Case of a Mole they consume and wither. This Distemper is an Enemy to true Conception, and of dangerous Consequence; for a Woman that breeds a Mole, is every way more inconvenienced than

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a Woman that is with Child, and all the while she keeps it, she lives in Danger of her Life.

The Cure of this Distemper, consists chiefly in expelling it as soon as may be; for the longer it is kept, the worse it is, and this many Times cannot be effected without manual Operation; but that being the last Remedy, all other Means ought to be first used. Amongst which, Phlebotomy ought not to be omitted, for seeing letting of Blood causeth Abortion, by reason it takes away that Nourishment which should sustain the Life of the Child, why may not this vicious Conception be by the same Means deprived of that vegetative Sap by which it lives? To which end, open the Liver Vein, and then the Saphæna in both Feet; fasten the Cupping Glasses to the Loins and Sides of the Belly, which done, let the Urinary Parts be first mollified, and the expulsive Faculty be provoked to expel the Burden. And to loosen the Ligatures of the Mole, take Mallows with Roots, three Handfuls: Pellitory, Camomile, Violet Leaves, Mellilot, Roots of Fennel, Parsley, Mercury, of each two Handfuls; Fenugreek and Linseed, of each One Pound; boil them in Water, and make a Bath thereof, and let her sit therein up to the Navel: And at her going out of the Bath, let her Reins and Privities be anointed with this Unguent: Take Ammoniack, Labdani, fresh Butter, of each an Ounce, and with Oil of Linseed make an Ointment. Or, instead of this may be used *Unguentum Agrippæ* or *Dialtheæ*: Also take *Ad Brenckæ Wasiæ* Roots, or *Altheæ*, Mercury, of each a Handful; Linseed and Barley Meal, of each six Ounces; boil all these with Water and Honey, and make a Plaister. And the Ligaments of the Mole being thus loosened, let the expulsive Faculty be stirred up to expel the Mole: for the effecting of which, all these Medicaments are very proper, which bring down the Courses. Therefore take Savine, Madder, Valerian, Horehound, Sage, Hyssop, Betony, Penny-royal, Calamint, Hypericon, and with Water make a Decoction, and give 3 Ounces of it, with an Ounce and a half of Syrup of Feverfew. But if these

Remedies prove not available, then must the Mole be drawn away by Manual Operation, in the Manner following: Let the Operator (having placed the Woman in a proper Posture, as has been directed in Cases of unnatural Labour) slide his Hand into the Womb, and with it draw forth the Mole, but if it be grown so big that it cannot be drawn away whole (which is very rare, because it is of a soft tender Body, and much more pliable than a Child) let the Operator bring it away by Parts, by using a Crotchet or Knife, if it cannot be done otherwise. And if the Operator finds it to be joined and fastened to the Womb, he must gently separate it with his Fingers Ends, his Nails being pared, putting them by little and little between the Mole and the Womb; beginning on the Side, where it does stick so fast, and so pursue it till it be quite loosened, taking great Care, if it grows too fast, not to rend or hurt the proper Substance of the Womb, proceeding as in the Case of an After-burden, that stays behind in the Womb when the String is broken off: But a Mole has never any String fastened to it, nor any burden from whence it should receive its Nourishment; but does of itself immediately draw it from the Vessels of the Womb. And thus much shall suffice to be said concerning a Mole; of which I have shewed the Cause, the Signs, and the Cure.

S. 2. Of Monsters, and monstrous Births.

Monsters are properly depraved Conceptions and are deemed by the Antients to be Excursions of Nature, and are always vicious either by Figure, Situation, Magnitude, or Number.

They are vicious in Figure, when a Man bears the Character of a Beast: They are vicious in Magnitude, when the Parts are not equal; or that one Part is too big for the other: And this is a Thing very common, by reason of some Excrescence. They are vicious in Situation many Ways; as if the Ears were on the Face, or the Eyes on the Breasts, or on the Legs, as were seen in a Monster born at *Ravenna in Italy*, in the Year 1570. And lastly, they are vicious in Number, when a Man hath

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hath two Heads, or four Hands, and two Bodies joined, which was the Case of the Monster born at *Zarzara*, in the Year 1550.

As to the Cause of their Generation, it is neither Divine or Natural. The Divine Cause proceeds from the permissive Will of the great Author of our Beings, suffering Parents to bring forth such deformed Monsters, as a Punishment for their filthy and corrupt Affection, which let loose unto wickedness, like brute Beasts that have no Understanding: For which Reason the antient *Romans* enacted, That those that are deformed, should not be put into religious Houses. And *St. Jerom*, in his Time, grieved to see the deformed and Lame offered up to God in religious Houses. And *Keberman*, by way of Inference, excluded all that are mis shapen, because outward Deformity of Body is often a Sign of the Pollution of the Heart, as a Curse laid upon the Child for the Incontinency of the Parents. Yet there are many born depraved, which ought not to be ascribed to the Infirmary of the Parents. Let us therefore search out the natural Cause of their Generation, which according to the Antients, who have dived into the Secrets of Nature, is either in the Matter or in the Agent, in the Seed or in the Womb: The Matter may be in fault two ways, by Defect, or by Excess. By Defect, when the Child hath but one Arm, or one Leg, &c. By Excess, when it hath three Hands or two Heads. Some Monsters are also begotten by Women's bestial and unnatural Coition, &c. The Agent or Womb may be in Fault three ways: First, In the forming Faculty, which may be too strong, or too weak; by which a depraved Figure is sometimes produced. Secondly, the Instrument, or Place of Conception, the evil Conformation, or evil Disposition whereof, will cause a monstrous Birth. And, Thirdly, The imaginative Power, at the Time of Conception, which is of such Force, that it stamps a Character of the Thing imagined upon the Child: So that the Children of an Adultress, by the Mother's imaginative Power, may have the nearest Resemblance to her own Husband, though

though begotten by another Man. And through this Power of the imaginative Faculty it was that a Woman at the Time of a Conception, beholding a Picture of a Blackamoor, conceived and brought forth a Child resembling an *Ethiopian*. And that this Power of the Imagination was well enough known to the Antients; is evident by the Example of *Jacob*, the Father of the twelve Tribes of *Israel*, who having agreed with his Father-in Law, to have all the spotted Sheep for the keeping of his Flock to encrease his Wages, took Hasel Rods, peeling 'em with white Streaks in them, and laid them before the Sheep when they came to drink, and they coupled there together, whilst they beheld the Rods, conceived and brought forth spotted Young. Nor does the Imagination work in the Child at the Time of Conception only, but afterwards also; as was seen in the Example of a worthy Gentlewoman, who being big with Child, and passing by a Butcher killing of Meat, a Drop of Blood spurted on her Face; whereupon she presently said, That the Child would have some Blemish on its Face: which proved true, for at the Birth it was found mark'd with a red Spot.

But besides the ways already mentioned, Monsters are sometimes produced by other Means: to wit, by the undue Coition of a Man and his Wife, when her monthly Flowings are upon her; which being a Thug against Nature, no wonder that it should produce an unnatural Issue. If therefore a Man's Desire be never so great for Coition (as sometimes it is after long Absence) yet if a Woman knows that the Custom of Women is upon her, she ought not to admit of any Embraces, which at that Time are both unclean and unnatural: the Issue of those unclean Embraces proving often *Monstrous*, as a just Punishment for such a turbidinous Action. Or if they should not always produce monstrous Births, yet are the Children thus begotten, for the most Part, dull, heavy, and sluggish, and defective in their Understanding, wanting the Vivacity and Liveliness which those Children who are begotten when Women are free from their Courses are endu'd withal.

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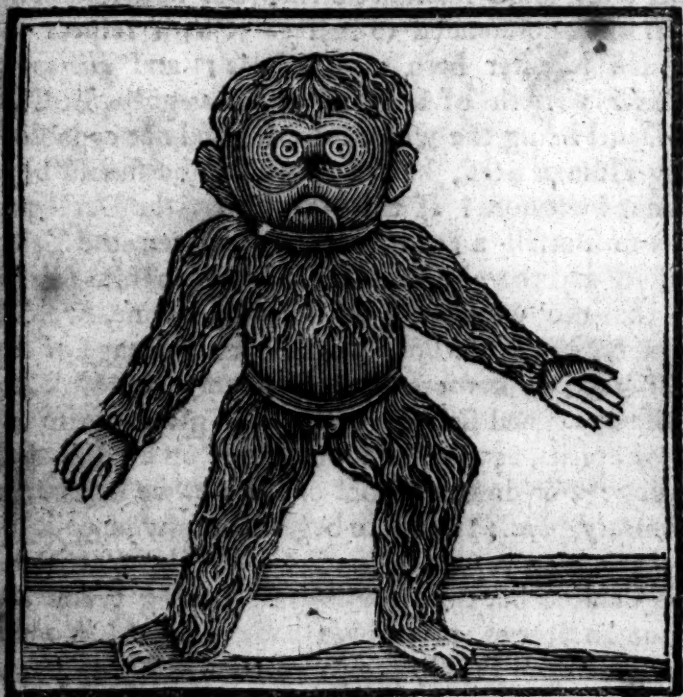
There has been something to do among Authors, to know whether those that are born monsters have reasonable Souls, some affirming, and others denying it; the Result of both Sides at last coming to this, That those who according to the Order of Nature are descended from our first Parents, by the coition of Man and Woman, tho' their outward Shape be deformed and monstrous, have notwithstanding reasonable Souls. But those Monsters that are not begotten by Men, but are the Product of a Woman's unnatural Lust, and copulating with other Creatures, shall perish as the brute Beasts by whom they were begotten, not having a reasonable Soul. The same being also true of imperfect and abortive Births.

There are some of Opinion, that Monsters may be engender'd by some infernal Spirits, but notwithstanding *Egidius Fatius* pretended to believe it with respect to a deformed Monster born at *Cracovia*; and *Hieronymus Gardamus* writeth of a Maid that was got with Child by a Devil being the wicked Spirit, and not capable of having Human Seed, how is it possible he should beget a humane creature? If they say, That the Devil may assume to himself a dead Body, and enliven the Faculties of it, and thereby make it able to generate; I answer, that tho' we suppose this could be done, which I believe not, yet that Body must bear the Image of the Devil: And it borders upon Blasphemy, to think the All-wise and good Being would so far give way to the worst of Spirits, as to suffer him to raise up his diabolical offspring: For in the School of Nature we are taught the contrary, *viz.* That like begets like; whence it follows that a Man cannot be born of a Devil. Yet it cannot be denied, but that Devils transforming themselves into human Shapes, may abuse both Men and Women, and with wicked People use copulation. But that any such unnatural Conjunction can bring forth a human Creature is contrary to both Nature and Religion.

*Of monstrous Births some Instances I'll shew,
Which tho' they frightful seem unto our View,*

*Yet they by their mishapen Forms may preach,
 And unto all may this sound Doctrine teach,
 That those who all their members do enjoy,
 And no affrighting monst'rous Forms annoy,
 May to their great creator's Laud declare,
 He and themselves, has made them what they are ;
 And therefore unto him belongs the praise,
 Whose Works are wonderful, and all his Ways
 Will just and righteous in the End appear,
 Whate'er short sighted Mortals censure here.*

The first I shall present is a most strange, hideous and frightful Monster indeed, representing an hairy Child. It was all over covered with Hair like a Beast. That



which rendered it yet more frightful was, that its Navel was in the Place where his Nose should stand, and his Eyes plac'd where his Mouth should have been, and its mouth was in the Chin. It was of the male Kind ;
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and was born in *France*, in the Year 1597, at a Town called *Arles* in *Provence*, and lived but a few Days, affrighting all that beheld it. It was looked upon as a Forerunner of those Desolations which soon after happened in that Kingdom, wherein Men towards each other, were more like Beasts than human Creatures.

*Where Children thus are born with hairy Coats,
Heaven's Wrath unto the Kingdom it denotes.*

Near *Elfeiling* in *Germany*, in 1529, a Boy was born with one Head, and one Body, but having 4 Ears, 4 Arms, 4 Thighs, 4 Legs, and 4 Feet. This Birth the



Learned, who beheld it, judged to proceed from the redundancy of the Seed: But there not being enough for Twins, Nature formed what she could, and so made the most of it. This Child lived some Years, and though he had 4 Feet, he knew not how to go; by which we may see the Wisdom of Nature, or rather the God of Nature in the Formation of the Body of Man.

Heaven

*Heaven in our first Formation did provide,
Two Arms and Legs, but what we have beside,
Renders us monstrous and misshapen too,
Nor have we any Work for them to do.
Two Arms, two Legs are all that we can use,
And to have more, there's no wise Man would chuse.*

In the Time of Henry III. there was a Woman delivered of a Child, having two Heads and four Arms, and the rest was a Twin unto the Navel; and then beneath all



the rest was single, as appears in the Figure: the Heads were so placed that they looked contrary Ways, and each Head two distinct Arms and Hands; they would both laugh, both speak, and both cry: and eat and be hungry together: Sometimes that one would speak and the other would keep Silence: And sometimes both speak together. It was of the female Sex; and though it had two Mouths, and did eat with both, yet there was but one Fundament

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to disburden Nature, It liv'd several Years, but one out-
liv'd the other 3 years, carrying the dead one (for there
was no parting 'em) till the other fainted with the burden,
and more with the Stink of the dead Carcase.

In *Flanders* between *Antwerp* and *Mackline*, in a Vil-
lage called *Uthaton*, a Child was born which had two
Heads and 4 Arms, seeming like 2 Girls join'd together :



having two of their Arms lifted up between, and above
their Heads ; the Thighs being plac'd as it were cross
one another, according to the *Figure*. How long they
liv'd, I had no Account of.

*Nature does to us sometimes Monsters shew,
That we by them may our own Mercies know :
And thereby Sin's Deformity may see,
Than which there's nothing can more monstrous be.*

The End of the Second Part.

Aristotle's Master Piece.

P A R T III.

Displaying the Secrets of Nature relating to Physiognomy, either in Man or Woman, not only by Inspection into their Faces and Hands, but by Observations of all other Parts of the Body.

WHEN I first began this Treatise, I intended to have gone no further with *Aristotle's Master Piece*, than what related to the Generation of Man; but since recollecting how useful, and withal how scarce this Treatise of Physiognomy and Palmistry was, I thought it would be worth my while to communicate it to the Publick, for the Benefit and Advantage of those who are curious Enquirers into the Secrets of Nature; and this I have the rather done, as that which will afford both much Pleasure and more Profit; and therefore it cannot fail but please; for, according to the Poet,

He only 'tis who hits the White,
Who mixes Pleasure with Delight.

C H A P. I.

Sect. 1. *Of Physiognomy, shewing what it is, and from whence derived.*

Phyiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclinations and Dispositions of every Creature are understood: And because
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Some of the Members are uncompounded, and entire of themselves, as the Tongue, the Heart, &c. and some are of a mixt Nature, as the Eyes, the Nose and others. We therefore say, that there are many Signs which agree and live together, which inform a wise Man how to make his Judgment before he be too rash to deliver it to the World.

Nor is it to be esteem'd a foolish, or idle Art, seeing it is deriv'd from the superior Bodies; for there is no Part of the Face of Man, but what is under the peculiar Influence or Government, not only of the Seven Planets, but also of the twelve Signs of the Zodiack; and the Disposition, Vices, Virtues, and Fatality either of a Man or a Woman plainly foretold, if the Person pretending to the Knowledge thereof be an Artift: Which that my Reader may hereby attain to, I shall set these Things in a clearer Light.

That this Government of the Face, and the several Parts of it by the Signs and Planets, may be the more obvious to the Reader, I have here inserted the following Figure. By this the Reader may see, at the first Glance, that the Forehead is govern'd by ♂ Mars, the right Eye is under the Dominion of $\odot$ Sol, the left Eye is ruled by the Moon ☾ , or Luna; the right Ear is the Care of Jupiter ♃ , the left of Saturn ♄ : the Rule of the Nose is claim'd by Venus, which, by the Way, is one Reason, that in all unlawful Venereal Encounters, the Nose is so subject to bear the Scars which are gotten in those Wars: and the nimble Mercury, the Significator of Eloquence, claims the Dominion of the Mouth, and that very justly.

Sect. 2. Of the Government of the Face by the Signs and Planets; shewing under which of them each Part of it is.

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Thus



Thus have the seven Planets divided the Face among them, but not with so absolute a sway, but that the twelve Signs of the *Zodiack*, do also come in for a Part: And therefore the Sign ♋ *Cancer* presides in the uppermost Part of the Forehead, and ♌ *Leo* attends upon the Right Eyebrow, as ♐ *Sagittary* does upon the right Eye, and ♎ *Libra* upon the right Ear: Upon the left Eye and Eye brow, you will find ♒ *Aquarius* and ♊ *Gemini*, and ♈ *Aries* taking Care of the left Ear: *Taurus* rules in the middle of the Forehead, and ♑ *Capricorn* the Chin; *Scorpio* takes upon him the Production of the Nose, *Virgo* claims the Precedence of the right Cheek, and *Pisces* of the left. And thus the Face of Man is cantoned out amongst the Signs and Planets; which being carefully attended to, will sufficiently inform the Artist how to pass a Judgment. For, according to the Sign or Planet ruling, so also is the Judgment to be of the Part ruled; which all those that have Understanding know easily how to apply.

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In the Judgment that is to be made from Physiognomy, there is a great Difference betwixt a Man and a Woman, the Reason is, because in Respect of the whole Composition, Men doth more fully comprehend it, than Women doth, as may evidently appear by the Manner and Method we shall give in the following Sections. Wherefore the Judgments, which we shall pass in every Chapter, does properly concern a Man, as comprehending the whole Spirit; and but improperly the Woman, as being but a part thereof, and declined to the Man; and therefore whoever is called, to give Judgment on such and such a Face ought to be wary, and very careful that he observes not only one or two, but all the Lines and Marks that belong to it; Respect being also had unto the Sex; For when we behold a Man whose Face is like unto a Woman, and we pass a Judgment upon it, having diligently observed it, and not in the Face only, but on other parts of the Body, as his Hands, &c. in like Manner we also behold the Face of a Woman, who in Respect of her Flesh and Blood is like unto a Man, and in the Disposition also of the greatest parts of her Body. But does Physiognomy give the same Judgment on her, as it is of a Man that is like unto her, by no Means, but far otherwise, in regard that the Conception of the Woman, is much different from that of a Man, even in those Respects which are said to be common. Now in those common Respects, two parts are attributed to a Man, and a third part to a Woman.

Wherefore it being our Intention to give you an exact Account, according to the Rule of Physiognomy, of all and every part of the Members of the Body, we will begin with the Head, as it hath Relation only to a Man and Woman, and not any other Creature, that the Work may be more obvious to every Reader.

Of the Judgment of Physiognomy, drawn from all Parts of the Head and Face.

HAIR that hangs down without curling, if it be of a fair Complexion, and thin, and soft withal, signifies a Man to be naturally faint hearted, and of a weak Body, but of a quiet and harmless Disposition. Hair that is big and thick, and short withal, denotes a Man to be of a strong Constitution, secure, bold, deceitful, and for the most Part unquiet and vain, lusting after Beauty: and more foolish than wise, tho' Fortune may favour him. He whose Hair is partly curl'd and partly hanging down, is commonly a wise Man or a very Fool, or else as very Knave as he is a Fool. He whose Hair groweth thick on his Temples, and his Brow, one may at the first Sight certainly conclude that such a Man is by Nature simple, vain, luxurious, lustful, credulous, clownish in his Speech and Conversation, and dull in his Apprehension. He whose Hair not only curls very much, but busheth out, and stands an End, if the Hair be white, or yellowish Colour, he is by Nature proud and bold, dull of Apprehension, soon angry, a Lover of Venery, and given to lying, malicious, and ready to do any Mischief. He whose Hair rises in the Corners of his Temples, and are gross and rough withal, is a Man highly conceited of himself, inclined to Malice, but cunningly conceals it, is very courtly, and a Lover of new Fashions. He who hath much Hair, that is to say, whose Hair is very thick all over his Head, is naturally vain and very luxurious, of a good Digestion, easy of Belief, and slow in Performance, of a weak Memory, and for the most Part unfortunate. He whose Hair is of a reddish Complexion, is for the most Part, if not always, proud, deceitful, detracting, venerous, and full of Envy. He whose Hair is extraordinary fair, is for the most Part a Man fit for all praise-worthy Enterprizes,

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a Lover of Honours, and much more inclined to do good than Evil, laborious and careful to perform whatsoever is committed to his Care, secret in carrying on of any Business, and Fortunate. Hair of yellowish Colour, shews a Man to be good conditioned, and willing to do any Thing; fearful, shamfac'd, and weak of Body, but strong in the Abilities of the Mind, and more apt to remember than revenge an Injury. He whose Hair is of a brownish Complexion, and curleth not too much nor too little, is a well-disposed Man, inclined to that which is good, a Lover of Peace, Cleanliness, and good Manners. He whose Hair turns grey, or hoary, in the Time of his Youth, is generally given to Women, vain, false, unstable and talkative. *Note*, that whatsoever signification the hair has in Men, it has the same in Women also.

*Thus does wise Nature make our very Hair,
Shew all the passions that within us are;
If to the Bottle we are most inclin'd,
Or if we fancy most the Female Kind;
If unto Virtues paths our Minds we bend,
Or if to vicious Ways our Footsteps tend;
A skilful Artist can unfold the same,
And from our Hair a certain Judgment frame;
But since our Perriwigs are come in Fashion,
No Room is left for such an Observation.*

The Forehead that riseth in a Round, signifies a Man liberal-ly merry, of a good Understanding, and generally inclined to Virtue. He whose Forehead is Sect. 2. *Of Judgment by Physiognomy drawn from the Forehead.*

fleshy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclined to suits of Law, contentious, vain, deceitful, and addicted to follow ill Courses. He whose Forehead is very low and little, is of a good Understanding, magnanimous but extremely bold and confident, and a great Pretender to Love and Honour. He whose Forehead seems sharp and pointing up in the Corners of his Temples, so that

the bone seems to jut forth a little, is a Man naturally vain and fickle, and weak in his Intellectuals. He whose Brow upon the Temple is full of Flesh, is a Man of a great Spirit, proud, wrathful, and of a gross Understanding. He whose Brow is full of wrinkles, and hath as it were a Seam coming down the Middle of his Forehead, so that a Man may think he hath two foreheads; is one that is of a great Spirit, a great Wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead, and a little round withal, destitute of Hair; or at least, that has little on it, is bold, malicious, high-spirited, full of Choler, and apt to transgress beyond all bounds, and yet of a good Wit, and very apprehensive. He whose Forehead is long and high and jutting forth, and whose Face is figured almost sharp and picked towards the Chin, is one reasonably honest, but weak and simple, and of hard Fortune.

Who views Man well may on their Vices hit,
For some Men's Crimes are in their Forehead writ:
But the resolved Man out-braves his Fate,
And will be good, altho' Unfortunate.

S. 3. *Of what Judgment* Those Eye brows that are *may be given by Physio-* much arched, whether in *gnomy from the Eye brows of* Man or Woman, and which *Man or Woman.* by a frequent Motion elevate themselves, shew the Person to be proud, high spirited vain-glorious, bold, and threatening; a Lover of Beauty, and indifferently inclined to either Good or Evil. He whose Eye-lid bends downwards when he speaks to another Man or when he looks upon him, and who has a kind of a skulking Look, is by Nature a pernicious Wretch, close in all his Actions, of very few Words, but full of Malice in his Heart. He whose Eye-brows are thick, and have but little Hair upon them is but weak in his Intellectuals, and too credulous, very sincere, sociable, and desirous of good Company. He whose Eye-brows are folded, and the Hair thick, and bending downwards, is one that's clownish and unlearned, heavy, suspicious, miserable, envious, and one that will cheat,

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cheat and cozen you if he can, and is only to be kept honest by good looking to. He whose Eye-brows hath but a short Hair, and of a whitish Colour, is fearful, and very easy of Belief, and apt to undertake any Thing. Those on the other Side, whose Eye-brows are black, and the Hair of them but thin, will do nothing without great Consideration, and are bold and confident of the Performance of what they undertake; neither are they apt to believe any Thing without Reason for so doing.

Thus by the Eye-brows Women's Minds we know,

Whether they're white, or black, or quick, or slow:

And whether they'll be cruel, or be kind

By looking in their Eye-brows, we may find.

If the Space between the S. 4. *How to judge from the Eye-brow be of more than Space between the Eye brows.* ordinary Distance, it shews

the Person to be hard hearted, envious, close and cunning; Apprehensive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But those Men whose Eye-brows are at a greater Distance from each other, are for the most part of a dull Understanding; yet subtile enough in their Dealings, and of an uncommon Boldness, which is often attended with a great Felicity, but that which is most commendable in them is, That they are most sure and constant in their Friendships.

Great and full Eyes, either in Sect. 5. *Judgment to be made from the Eyes of either Man or Woman.* Man or Woman, shew the Person to be for the most Part slothful, bold, envious, a bad Concealer of Secrets, miserable, vain,

giving to Lying, and yet of a bad Memory, slow in Invention, weak of his Intellectuals, and yet very much conceited of that little Knack of Wisdom he thinks himself Master of. He whose Eyes are hollow in his Head, and therefore discerns excellently well at a great Distance, is one that is suspicious, malicious, furious, perverse in his Conversation, of an extraordinary Memory, bold, cruel, and false, both in Words and Deeds, threatening, vicious, luxurious, proud, envious and

treacherous: But he whose eyes are as it were starting out of his Head, is a simple foolish Person, shameless, very servile, and easily to be persuaded either to Vice or Virtue. He who looks studiously and acutely with his eyes, and eye-lids downwards, it denotes thereby to be of a malicious Nature, very treacherous, false, unfaithful, envious, miserable, impious towards God, and dishonest towards Men. He whose Eyes are small, and conveniently round, is bashful and weak, very credulous, liberal to others, and even in his Conversation. He whose Eyes look a squint, is thereby denoted to be a deceitful Person, unjust, envious, furious, a great Liar, and as the effect of all this, miserable. He who hath a wandring Eye, and which is rolling up and down, is for the most part, a vain, simple, deceitful Man, lustful, treacherous, and high minded, an admirer of the Fair Sex, and one easy to be persuaded to Vice or Virtue. He or she whose Eyes are twinkling, and which move forward and backward, shews the person to be luxurious, unfaithful, and treacherous, presumptuous, and hard to believe any thing that is spoken. If a Person has any Greenness mingled in the White of his Eyes, such is commonly silly, and often very false vain and deceitful, unkind to his Friends, a great Concealer of his own Secrets, and very cholerick. Those whose Eyes are every way rolling up and down, or they who seldom move their Eyes, and when they do, do as it were draw their Eyes inwardly, and accurately fasten them upon some Object, such are by their Inclinations very malicious, vain glorious, slothful, unfaithful, envious, false and contentious. They whose Eyes are addicted to be blood-shot are naturally cholerick, proud, disdainful, cruel without shame, perfidious and much inclined to Superstition. They who have Eyes like Eyes of Oxen, are Persons of good Nutriment, but of a weak Memory, and dull Understanding, and silly in their Conversations. But those whose Eyes are neither too little, nor too big, and inclines to a Black, do signify a Man mild, peaceable, honest, witty, and of a good Understanding,

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standing; and one that, when Need requires it, will be serviceable to his Friend.

Thus from the Eyes we several Things may see,

By Nature's Art of Physiognomy,

That no Man scarce can make a Look astray,

But we thereby some secret Symptoms may,

Discern of their Intentions, and foresee,

Unto which Paths their Steps directed be,

And this may teach us Goodness more to prize,

For where one's good, there's twenty otherwise.

A long and thin Nose denotes a Man bold, curious, S. 6. Of Judgment drawn from the Nose.

angry, vain, easy to be persuaded either to Good or Evil, weak and credulous. A long Nose, and extended, the Tip of it bending downwards, shews the Person to be wise, discreet, secret and officious, honest and faithful, and one who will not be over reached in Bargaining. A Bottle Nose is what denotes a Man to be impetuous in the obtaining his Desires, also vain, false, luxurious, weak, and an uncertain Man, apt to believe, and easy to be persuaded. A Nose broad in the middle, and less towards the end, denotes a vain and talkative Person, a Lyar, and one of hard Fortune. He who hath a long and great Nose is an Admirer of the Sex, and well accomplished for the Wars of Venus, but ignorant in the Knowledge of any Thing that's good, extremely addicted to Vice; assiduous in the obtaining what he desires, and very secret in the prosecution of it; and tho' very ignorant, would fain be thought very knowing. A Nose very sharp on the Tip of it, and neither too long nor too short, too thick, nor too thin, denotes the Person, if a Man, to be of a fretful Disposition, always pining and peevish, and if a Woman, a scold, contentious, wedded to her own Humours, of a morose and dogged Carriage, and if married, a plague to her Husband. A Nose very round in the end of it, and having but little Nostrils, shews the Person to be munificent and liberal, true to his trust, but withal very proud, credulous, and vain.

A Nose very long and thin at the End of it, and something round withal, signifies one bold in his Discourse, honest in his Dealings, patient in receiving, and slow in offering Injuries, but yet privately malicious. He whose Nose is naturally more red than any other Part of his Face, is thereby denoted to be covetous, impious, luxurious, and an Enemy to Goodness. A Nose that turns up again, and is long and full on the Tip of it, shews the Person that hath it to be bold, proud, covetous, envious, luxurious, a liar and deceiver, vain glorious, unfortunate and contentious. He whose Nose riseth high in the middle, is prudent and politic, and of great Courage, honourable in his Actions, and true to his Word. A Nose big at the End, shews a Person to be of a peaceable Disposition, industrious and faithful, and of a good Understanding. A very wide Nose with wide Nostrils, denotes a Man dull of Apprehension, and more inclined to Simplicity than Wisdom, and withal contentious, envious, vain glorious, and a liar.

Thus from the Nose our Physiognomist,
Can smell Mens Inclinations if he list:
And from its Colour and its various Make,
Of Vice and Virtue can a Survey make.

S. 7. *Judgment to* When the Nostrils are close
be made from the No and thin, they denote a Man to
strils have but little Testicles, and to
be very desirous of the Enjoyment of Women, but modest in his conversation. But he whose Nostrils are great and wide, is usually well hung and lustful; but withal of an envious, bold, and treacherous Disposition, and though of Understanding, yet confident enough.

Thus those who chiefly mind the brutal part,
May learn to chuse a Husband by this Art.

S. 8. *Judgment to* A great and wide Mouth
to be made from the shews a Man to be bold, war-
Mouth. like, shameless, and stout, a
great Liar, and as great a
Talker, and Carrier of News, and also a great Eater,
but

but as to his Intellectuals, he is very dull, being for the most part very simple. A little Mouth shews the Person to be of a quiet, and pacifick Temper, somewhat fearful, but faithful, secret, modest, bountiful, and but a little Biter; he whose Mouth smells of a bad Breath is one of a corrupted liver or lungs, is oftentimes vain, wanton, deceitful, of indifferent Intellects, envious, covetous, and a Promise-breaker. He that has a sweet Breath is the contrary.

Thus from the Mouth itself we likewise see,

What Signs of good and bad may gather'd be;

For let the Wind blow *East, West, North, or South,*

Both good and bad proceed out of the Mouth.

The Lips when they are very big and blabbering, shew a Person to be credulous, foolish, dull, and stupid, and apt to be entic'd to any Thing. Lips of a different Size, denotes a Person to be discreet, secret in all things, judicious, and of a good W.t, but somewhat hasty. To have Lips well coloured, and more thin than thick, shews a Person to be good conditio'd, and well humour'd in all things, and more easy persuaded to Good than Evil. To have one Lip bigger than another, shews Variety of Fortunes, and denotes the Party to be of a dull sluggish temper; and but of a very indifferent Understanding, as being much addicted to Folly.

Sect. 9. *Judgments drawn from the Lips of a Man or Woman.*

The Lips they so much dote on for a Kiss,

Oft tell fond Lovers when they do amiss.

When the teeth are small, and but weak in performing the Office, and especially if they are short and few, though they shew the Party to be of a weak Constitution, yet they denote him to be of an extraordinary Understanding, and not only so, but also of a meek Disposition, honest, faithful, and secret in whatsoever he is trusted with. To have some Teeth longer

Sect. 10. *Judgments drawn from the teeth.*

longer and shorter than others denote a Person to be of a good Apprehension, but bold, disdainful, envious, and proud. To have the Teeth very long, and growing sharp towards the End, if they are long in chewing, and thin withal, denotes the Person to be envious, gluttonous, bold, shameless, unfaithful, and suspicious. When the Teeth look very brown or yellowish, whether they be long or short, it shews the Person to be of a suspicious Temper, envious, deceitful, turbulent. To have Teeth strong, and close together, shews the Party to be of a long Life, a Desire of Novelties, and Things that are fair and beautiful, but of a high Spirit, and one that will have his Humour in all Things; he loves to hear News, and afterwards to repeat them: and is apt to entertain any Thing into his Belief. To have Teeth thin and weak shews a weak, feeble Man, and one of a short Life, and of a weak Apprehension; but chaste, shame fac'd, tractable and honest.

Thus from the Teeth the Learned can portend,

Whether Man's Steps to Vice and Virtue bend.

S. 11. *Judgments drawn from the Tongue.* A Tongue too swift in Speech, shews a Man to be down right

foolish, or at best but of a ve-

ry vain Wit. A stammering Tongue, or one that stumbles in the Mouth, signifies a Man of a weak Understanding, and of a wavering Mind, quickly in a Rage, and soon pacified. A very thick and rough Tongue denotes a Man to be apprehensive, subtle, and full of Complements, yet vain and deceitful, treacherous, and prone to Impiety. A thin Tongue shews a Man of Wisdom and sound Judgment, very ingenious, and of an affable Disposition, yet sometimes timorous, and too credulous.

No Wonder 'tis that from Men's Speech we see

Whether they wise or foolish be:

But from a silent Tongue our Authors tell

The secret Passions that within Men dwell.

S. 12. *Judgments to be drawn from the Voice of Men and Women.* A great and full Voice in either Sex, shews them to be of a great Spirit, confident, proud, and wilful. A faint and weak

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Voice, attended with but little Breath, shews a Person to be of a good Understanding, a nimble Fancy, a little Eater, but weak of Body, and of a timorous disposition. A loud and shrill Voice, which sounds clearly, denotes a Person provident, sagacious, true, and ingenious, but withal capricious, vain glorious, and too credulous. A strong Voice when a Man sings, denotes him to be of a strong Constitution, and a good Understanding; neither too penurious, nor too prodigal, also ingenious, and an Admirer of the Fair Sex. A weak and trembling Voice shews the Owner of it to be envious, suspicious, slow in Business, feeble and fearful. A loud shrill and unpleasant Voice, signifies one bold and valiant, but quarrelsome and injurious, and altogether wedded to his own Humours, and governed by his own Councils. A rough and hoarse Voice, whether in speaking or singing, declares one to be of a dull and heavy Person, of much Guts and little Brains. A full, and yet mild Voice, and pleasing to the Hearer, shews a Person to be of a quiet and peaceable Disposition (which is a great Virtue, and rare to be found in a Woman) and also very thrifty, and secret, not prone to Anger, but of a yielding Temper. A Voice beginning low (or in the base) and ending high in the Treble, denotes a Person to be violent, angry, bold, secure.

Thus by our Voice, is to an Artist known,
Unto what Virtue or what Vice we're prone:
And he that will of a good wife make choice,
May chuse her by observing of her Voice.

A thick and full Chin, a S. 15. *Judgment drawn from the Chin.*
bounding with too much Flesh, shews a Man inclined to Peace, honest, and true to his trust; but slow in Invention, and easy to be drawn to either Good or Evil. A picked Chin, and reasonably full of Flesh, shews a Person to be of a good Understanding, a high Spirit, and a laudable Conversation. A double Chin shews a peaceable Disposition, but dull of Apprehension, vain, credulous,

a great Supplanter, and secret in all his Actions. A crooked Chin bending upwards, and picked for want of Flesh, is by the Rule of Physiognomy, according to Nature, a very bad Man; being proud, impudent, envious, threatening, deceitful, prone to Anger and Treachery, and a great Thief.

Thus from the Forehead to the Chin we've shown
How Mankind's Inclinations may be known;
From whence th' observing Reader needs must find
We're more to Evil than to Good inclin'd.

S. 14. *Judgments to be made from the Beard.* Young Men have usually Hair begin to down upon their Chins at fifteen Years of Age, and sometimes sooner. These Hairs proceed from the Superfluity of Heats, the Fumes whereof ascend to their Chin and Cheeks, like Smoke to the Funnel of a Chimney; and because it cannot find an open Passage, by which it may ascend higher, it vents itself forth in the Hairs, which are call'd the Beard. There are very few, or almost no Women at all that have Hair on their Cheeks; and the Reason, those Humours which cause Hair to grow on the Cheeks of a Man, are by Women evacuated in their Monthly Courses; which they have more or less, according to the Heat or Coldness of the Constitutions, and the Age and Motion of the Moon; of which we have spoken at large in the first Part of this Book. Yet sometimes Women of a hot Constitution have Hair to be seen on their Cheeks, but more commonly on their Lips, or near unto their Mouths, where the Heat most aboundeth. And where this happens, such Women are much addicted to the Company of Men, and of a strong and manly Constitution. A Woman who hath but little Hair on her Cheeks, or about her Mouth and her Lips, is of a good Complexion, weak Constitution, shamefac'd, mild and obedient; whereas a Woman of a more hot Complexion is quite otherwise. But in a Man, a Beard well composed, and thick of Hair, signifies a Man of good Nature, honest, loving, sociable, and full of humanity:

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On the contrary, he that hath but little Beard, is for the most part naturally proud, pining, peevish and unfociable. They who have no Beards, have always shrill and strange Kind of speaking Voices, and are of a weak Constitution; which is apparent in the Case of Eunuchs, who after they are deprived of their Virility, are transform'd from the Nature of Men into the Condition of Women.

Of Men and Women's Beards I might say more,
But Prudence bids me that Discourse give o'er.

Great and thick Ears are a S. 15. *Judgment drawn from the Ears.*

son, of a bad Memory, and worse Understanding. But small, and thin Ears shews a Person to be of a good Wit and Understanding, grave, secret, thrifty, modest, resolute, of a good Memory, and one willing to serve his Friend. He whose Ears are longer and broader than ordinary, is thereby signify'd to be a bold Man, uncivil, vain, foolish, serviceable to another more than himself, and a Man of small Industry, but of great Stomach.

Who his just Praise unwillingly does hear,

Shews a good Life, as well as a good Ear.

A Face apt to sweat on every S. 16. *Judgments Motion, shews the Person to be drawn from the Face of a hot Constitution, vain and either of Man or luxurious, of a good Stomach, Woman.*

but of a bad Understanding; and a worse Conversation: A very fleshy Face, shews the Person to be of a fearful Disposition, but a merry Heart, and withal bountiful and discreet, easy to be intreated, and apt to believe every Thing. A lean Face by the Rules of *Physiognomy*, denotes the Person to be of a good Understanding, but somewhat capricious, and disdainful in his Conversation. A little and round Face shews a Person to be simple, very fearful, of a bad Memory, and a clownish Disposition. A plump Face and full of Carbuncles, shews a Man to be a great

Drinker

Drinker of Wine, vain, daring, and soon intoxicated. A Face red, or high colour'd, shews a Man to be much inclined to Choler, and one that will soon be angry, and not easily pacify'd. A long and lean Face, shews a Man to be both bold in Speech and Action, but withal foolish, quarrellsome, proud, injurious, and deceitful. A Face every Way of a due Proportion, denotes an ingenious Person, one fit for any thing, and very much inclined to what is good. One of a broad, full, fat Face is by the Rules of Physiognomy of a dull, lumpish, heavy Constitution, and for that one Virtue has three Vices. A plain flat Face, without any Rising, shews a Person to be very wise, loving, and courtly in his Carriage, faithful to his Friend, and patient in Adversity. A Face sinking down a little, with Creases in it, inclining to Leanness, denotes a Person to be very laborious, but envious, deceitful, false, quarrellsome, vain and silly, of a dull and clownish Behaviour. A Face of a handsome Proportion, and more inclining to Fat than Lean, shews a Person just in his Actions, true to his Word, civil and respectful in his Behaviour, of an indifferent Understanding, and of an extraordinary Memory. A crooked Face, long and lean, denotes a Man endued with as bad Qualities as the Face is with ill Features. A Face broad about the Brows, and sharper and less as it grows towards the Chin, shews a Man simple, and foolish in managing his Affairs, vain in his Discourse, envious in his Nature, deceitful, quarrellsome, and rude in his Conversation. A Face well coloured, full of good Features, and of an exact Symmetry, and a just Proportion in all its Parts, and which is delightful to look upon, is commonly the Index of a fairer Mind; and shews a Person to be well disposed; but withal declares that Virtue is not so impreguably seated there; but that by strong Temptations (especially of the Fair Sex) it may be supplanted and overcome by Vice. A pale Complexion shews the Person not only to be sickle, but very malicious, treacherous, false, proud, presumptuous, and extremely unfaithful,

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faithful. A Face well coloured, shews the Person to be of a praise-worthy Disposition, and a sound Complexion, easy of Belief, and respective to his Friend; ready to do any Man a Courtesie; and very easy to be drawn to any Thing.

Thus Physiognomy reads in each Face,
What Vice or Virtue we're most prone t'embrace;

For in Man's Face there hardly is a Line,
But of some inward Passion is a Sign.

And he that reads this Section o'er, may find
The fairest Face has still the clearest Mind.

A great Head and round with- S. 17. *Of Judgment*
al, denotes the Person to be secret, *drawn from the head*
and of great Application in carry- *in general, either of*
ing on of business, and also in- *Man or Woman.*
genious, and of a large imagi-

native Faculty and Invention: And likewise laborious, constant, and honest. The Head whose Gullet stands forth, and inclines towards the earth, signifies a person thrifty, wise, peaceable, secret, of a retired Temper, and constant in the Management of his Affairs. A long Head and Face, and great withal, denotes a vain, foolish, and idle Person, a new person, credulous, and very envious. To have one's head always shaking, and moving from Side to Side, denotes a shallow weak person, unstable in all his Actions, giving to lying, a great Deceiver; a great Talker, and prodigal in all his Fortunes. A big Head and broad Face shews a Man to be very courageous, a great hunter after Women, very suspicious, bold and shameless. He who hath a very big Head, but not so proportionable as it ought to the Body, if he hath a short Neck and crooked Gullet, is generally a Man of a shrewd Apprehension, wise, secret, ingenious, of a sound Judgment, faithful, true, and courageous to all. He who hath a little Head, and a long slender Throat, is for the most part a Man very weak, yet apt to learn, but unfortunate in his Actions. And so much shall suffice with respect to Judgment from the Head and Face.

C H A P. III.

Of Judgment drawn from several other Parts of Man's Body, &c.

IN the Body of Man, the Head and Face are principal Parts, being the Index that Heaven has laid open to every one's View to make a Judgment therefrom; and therefore I have been the larger in my Judgments from the several Parts thereof: But as to other parts, I shall be much more brief, as not being so obvious to the Eyes of Men. yet I shall proceed in order.

The *Throat*, if it be white, whether it be fat or lean, shews a Man to be vain glorious, timorous, wanton, and very much subject to Choler. If the Throat be so thin, and lean, that the Veins appear, it shews a Man to be weak, slow, and of a dull and heavy Constitution.

A long *Neck* shews one to have long and slender Feet, and that the Person is stiff and inflexible either to good or evil. A short neck shews one to be witty and ingenious, but deceitful and inconstant, well skilled in the Use of Arms; that yet cares not to use them, but is a great Lover and Admirer of peace and quietness.

A lean *Shoulder bone*, signifies a Man to be weak, timorous, peaceful, not laborious, and yet fit for any Employment. He whose Shoulder-bones are of a great Bigness, is commonly, by the rules of physiognomy, a strong Man, faithful but unfortunate; somewhat dull of Understanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He whose Shoulder-Bones seem to be smooth, is by the Rule of Nature, modest in his Looks, and temperate in all his Actions, both at bed and board. He whose Shoulder-bone bends and is crook'd inwardly, is commonly a dull Person, and withal deceitful.

Long *Arms*, hanging down, and touch the Knees, tho' such Arms are rarely seen, denotes a Man liberal, but withal vain glorious, proud and confident. He whose Arms are very short, in respect of the Stature of his body, is thereby signified to be a Man of a high and gallant Spirit, of a graceful Temper, bold, and warlike.

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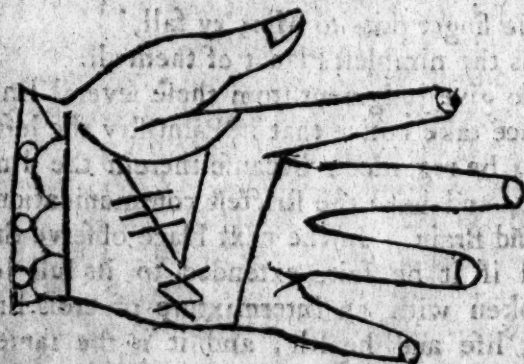
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He whose Arms are heavy, and full of Bones, Sinews, and Flesh, is a Man of reasonable Strength, a great Desirer of Novelties, and beauteous, and one that is very credulous, and apt to believe every thing. He whose Arms are very hairy, whether they be lean or fat, is, for the most part, a luxurious Person, weak in Body and Mind, very suspicious, and malicious withal. He whose Arms have no Hair on them at all, is of a weak Judgment, very angry, vain, wanton, credulous, easily deceived himself, and yet a great Deceiver of others, no Fighter, and very apt to betray his dearest Friends.

C H A P. IV.

Of palmistry, shewing the various Judgments drawn from the Hand.

BEing engag'd in this Third Part to shew what Judgments may be drawn according to Physiognomy, from the several Parts of the Body, and coming in Order to speak of Hands, it has put me under a Necessity of saying something about Palmistry, which is a Judgment made of the Conditions, Inclinations, and Fortunes of Men and Women from the various Lines and Characters which Nature has imprinted in his Hand, which are almost as various as the Hands that have them. And to render what I shall say the more plain: I will in the first place present the Scheme or Figure of a Hand, and explain the various Lines therein.



By this Figure the Reader will see that one of the lines, and which indeed is reckoned the principal, is called the line of life; this line incloses the thumb, separating it from the hollow of the Hand. The next to it, which is called the natural line, takes its beginning from the rising of the Forefinger, near the line of life, and reaches to the Table line, and generally makes a triangle thus Δ : The Table line, commonly called the line of Fortune, begins under the little Finger, and ends near the Middle Finger. The Girdle of Venus, which is another line so called, begins near the first Joint of the little Finger, and ends between the Fore finger and the Middle finger. The line of Death is that which plainly appears in a Counter line to that of life; and is by some called the Sister line, ending usually as the other Ends: for when the line of life is ended, Death comes, and it can go no farther. There are also lines in the fleshy Parts, as in the Ball of the thumb, which is called the Mount of Venus; under each of the fingers are also Mounts, which are each one governed by a several Planet; and the hollow of the hand is called the Plain of Mars: thus,

The Thumb we to Dame Venus Rule commit,
 Jove the forefinger sways as he thinks fit:
 Old Saturn does the Middle finger guide;
 O'er the Ring finger Sol does still preside:
 The outside Brawn pale Cynthia does direct,
 And into th' hollow Mars does most inspect:
 The little finger does to Merc'ry fall,
 Which is the nimblest Planet of them all.

I proceed to give Judgment from these several lines: In the first place take notice that in Palmistry the left hand is chiefly to be regarded; because therein the lines are most visible, and have the strictest communication with the heart and Brain. In the next Place observe the line of life, and if it be fair, extended to its full length, and not broken with an Intermixture of cross lines, it shews long life and health; and it is the same if a double line of life appears, as there sometimes does. When the Stars appears in this line, it is a Significator of

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of great Losses and Calamities : If on it there be the Figure of two O's or a Y, if therefore the Person with Blindness ; if it wraps itself about the Table Line, then does it promise Wealth and Honour to be attained by Prudence and Industry. If the Line be cut or jagg'd at the upper End, it denotes much Sickness. If this Line be cut by any Lines coming from the Mount of *Venus*, it declares the Person to be unfortunate in Love and Business also, and threatens him with sudden Death. A Cross between the Line of Life and the Table Line, shews the person to be very liberal and charitable, and of a noble Spirit. Let us now see the Signification of the Table Line.

The Table Line when broad and of a lovely Colour, shews a healthful Constitution, and a quiet contented Mind, and of a courageous Spirit : But if it have Crosses towards the little Finger, it threatens the party with much Affliction by Sickness. If the Line be double, or divided into three parts at any of the Extremities, it shews the person to be of a generous Temper, and of a good Fortune to support it ; but if this Line be forked at the End, it threatens the Person shall suffer by Jealousies and Doubts, and Loss of Riches gotten by Deceit. If 3 points such as these ... are found in it, they denote the person prudent and liberal, a lover of Learning, and of good Temper. If it spreads towards the fore and middle Finger, and ends blunt, it denotes preferment. *Let us now see what it now signifies by.*

The Middle Line. This Line has in it oftentimes (for there is scarce one hand in which it varies not) divers very significant Characters. Many small Lines, between this and the Table Line, threaten the party with Sickness, but also give him Hopes of Recovery. A half Cross branching into this Line, declares the person shall have Honour, Riches, and good Success in all his Undertakings. A half Moon denotes cold and watery Disposition ; but a Sun or Star upon this Line, promises prosperity and Riches : This Line double in a Woman, shews she will have several Husbands, but without any Children by them.

The

The *Line of Venus*, if it happens to be cut or divided near the Fore-finger, threatens Ruin to the Party, and that it shall befall him by Means of lascivious Women, and bad Company. Two Crosses upon this Line, one being on the Forefinger, and the other bending towards the little Finger, shews the Party to be weak and inclined to Modesty and Virtue; indeed it generally denotes Modesty in Women, and therefore those who desire such Wives, usually chuse them by this Standard.

The *Liver Line*, if it be straight, and crossed by other Lines, shews the Person to be of a sound Judgment, and a piercing Understanding: But if it be winding, crooked, and bending outward, it shews Deceit and Flattery, and that the Party is not to be trusted. If it makes a Triangle $\triangle$, or Quadrangle $\square$, it shews the Person to be of noble Descent, and ambitious of Honour and Promotion. If it happens that this Line and the Middle Line begin near each other, it denotes the Person to be weak in his Judgment, if a Man; but if a Woman, danger by hard Labour.

The *Plan of Mars* being in the hollow of the Hand, most of the Lines pass through it, which renders it very significant. This Plan being hollow, and the Lines being crooked and distorted, threatens the Party to fall by his Enemies. When the Lines beginning at the Wrist, are long within the Plan, reaching the Brawn of the Hand, they shew the Person to be one given to Quarrelling, often in Broils, and of a hot and fiery Spirit, by which he shall suffer much Damage. If deep large Crosses be in the Middle of the Plan, it shews the party shall obtain Honour by martial Exploits; but if it be a Woman, that she shall have several Husbands, and easy Labour with her Children.

The *Line of Death* is fatal, when any Crosses or broken Lines appear in it; for they threaten the person with Sickness and a short Life. A clouded Moon appearing therein, threatens a Child Bed Woman with Death. A bloody Spot in the Lines denotes a violent Death. A Star like a Comet, threatens Ruin by War, and

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and Death by Pestilence. But if a bright Sun appears therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist*, being fair, they denote good Fortune; but if crossed and broken the contrary.

Thus much with respect to the several Lines in the Hand. Now as to the Judgment to be made from the Hand itself, if the Hand be soft and long, and lean withal, it denotes the Person of a good Understanding, a Lover of Peace and Honetty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his Anger. He whose hands are full of Hairs, and those Hairs thick, and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull Understanding, and more foolish than wise. He whose Hands and Fingers do bend upwards, is commonly a Man liberal, serviceable, a Keeper of Secrecy, and apt to his Power (for he is seldom fortunate) to do any Man a Courtesy. He whose Hand is stiff, and will not bend at the upper Joints near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgments in Physiognomy taken from the Hands.

Thus he that Nature richly understands,
May from each Line imprinted in his Hands
His future Fate and Fortune come to know,
And in what Path it is his Feet shall go:
His secret Inclinations he may see,
And to what Vice he shall addicted be;
To the End that when he looks into his Hand,
He may upon his guard the better stand,
And turn his wand'ring Steps another way,
Whene'er he finds he does from Virtue stray.

C H A P. V.

Judgments according to Physiognomy drawn from the several Parts of the Body, from the Hands to the Feet.

A Large and full Breast shews a Man valiant and courageous, but withal proud, and hard to deal with, quickly angry, and very apprehensive of an Injury. He whose Breast is narrow, and which riseth a little in the Middle of it, is by the best Rules of Physiognomy, of a clear Spirit, of great Understanding, good in Counsel, very faithful, clean both in Mind and Body; yet as an Allay to all this, he is soon angry, and inclined long to keep it. He whose Breast is something hairy, is very luxurious, and serviceable to another. He who has no Hairs upon his Breast, is a Man weak by Nature, of a slender Capacity, and very timorous, but of a laudable Life and Conversation, inclin'd to Peace, and much retired to himself.

The Back of the Chine Bone, if the Flesh be any thing hairy and lean, and higher than any other Part that is behind, signifies a Man shameless, beastly, and withal malicious. He whose Back is large, big, and fat, is thereby denoted to be a strong and stout Man, but of a heavy Disposition, vain, slow, and full of Deceit.

A Man who has a great Paunch or Belly strutting out, is one that by the Rules of Physiognomy, is apt to have a good Opinion of himself, a great Eater, and a greater Drinker, slow in Undertaking, and slower in prosecuting what he undertakes; yet very magnanimous, and indifferent honest. He whose Belly is but little, is for the most Part a laborious Man, constant in his Undertakings, sagacious, of a good Understanding, and sound Judgment. He whose Belly is very hairy, that is to say, from the Navel downwards, is denoted thereby to be very talkative, bold, apprehensive, witty, a Lover of Learning and Eloquence, and speaks well himself,

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himself noble in his Resolutions, but not very fortunate.

He or she whose Belly is soft over all the Body, is weak, lustful, and fearful upon little or no Occasion, of a good Understanding, of an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adversity than Prosperity. He whose Flesh is rough and hard, is a Man of strong Constitution, and very bold, but vain, proud, and of a cruel Temper. A Person whose Skin is smooth, fat, and white, is a Person curious, vain glorious, timorous, shame faced, malicious, and too wise to believe all he hears.

Thick Ribs and fleshy, signify one of a strong Constitution, but dull, slow, heavy, and foolish. One whose Ribs are thin and hollow, and destitute of much Flesh, is for the most Part of a weak Constitution, not made to endure Hardship, apprehensive, honest, and conscientious.

A Thigh full of Hair, and the Hair inclined to curl, signifies one lusty, licentious, fit for Copulation: Thighs with but little Hair, and those soft and slender, shews the Person to be reasonably Chaste, and one that has no great Desire to Venereal Pleasures, and who will have but few Children.

Hips that are fleshy denotes the Person to be bold, strong, and prodigal: And this appears not only in human Kind, but in several Fowls that are fleshy in those Parts, as the Cock, the Hawk, and others. But on the contrary, Hips thin and lean, signify the Party to be weak, timorous, and unfit for hard Labour.

Knees that are full and fat do signify a Man to be liberal, but very fearful, vain and not able to endure any great Labour, but he whose Feet are lean, and the Bones thereof do easily appear, is strong, bold, industrious, not apt to be tired, a good Footman, and one that delights to travel.

The Legs of both Men and Women have a fleshy Substance behind, which are called Calves, which Nature hath given them (as in our Book of living Creatures we have observed) in lieu of those long Tails, which most

other Creatures have pendant behind. Now a great Calf, and he whose Legs are of a great Bone, and hairy withal, denote the Person to be strong, bold, secure, dull in Understanding, and slow in Business, inclined to Procreation, and for the most Part fortunate in his Undertakings. Little Legs, and but little Hair on them, shews the Person to be weak, fearful, of a quick Understanding, and neither luxurious at Bed, nor Board. He whose Legs do much abound with Hairs, shews he has great Store in another Place, and that he is lustful and luxurious, strong, but unable in Resolutions, and abounding with ill Humours.

The Joints of the Feet, if they be broad and thick, and stand out withal, signify the Person to be shame faced, fearful, weak, and not apt to endure Hardship, or much Labour, but withal very faithful, apprehensive of any Thing, and kind to his Friend. He or she, the Nail of whose Feet are crooked like Falcons, is a Person of a malicious, greedy, and ravenous Disposition: but those whose Nails of their Feet are of a competent Length and Thickness, and a little reddish withal, are by Nature bold, strong and high spirited.

The Feet of either Man, or Woman, if broad and thick with Flesh, and long in Figure, especially if the Skin feels hard, they are by Nature of a strong Constitution, and a gross Nutriment, but a weak Intellect, which renders their Understandings vain: But Feet that are thin and lean, and of a soft Skin, shews the Person to be but weak of Body, but of a strong Understanding and of an excellent Wit.

The Nail of a Foot belongs to Man or Woman, but Talons or Claws are proper to Birds only and Beasts. And even Nails in Men or Women, are not without their Signification in Physiognomy: For Nails that are long, thin, and of a good Colour, do shew either Man or Woman to be of a good Condition, and of a good and sound Disposition of Body: Besides, where the Nails are thus long and thin, it shews that the Mother of the Person fed on Things of a good Nourishment, and

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no Meats that were over salted, or unseasoned. Those whose Nails are White, with some Mixture of Redness are healthful Persons, and those whose Nails are gross, and of another Colour, are for the most Part sickly and weak.

The *Heels*, when little and lean, shew a Person apt to entertain Fear, upon any light Occasion, and also denote Weakness and Simplicity. When the Heels are full, that is to say, great and thick, it is a Sign the Person is bold, strong and couragious, and apt to endure Labour.

The soles of the Feet do administer plain and evident Signs whereby the Dispositions and Constitutions of Men and Women may be known, as do the Palms of their Hands; being as full of Lines, by which Lines all the Fortunes, or the Misfortunes of Man or Woman may be known, and their Manner and Inclinations made plainly to appear. But this in general we may take Notice of, that many long Lines and Strokes, do presage many Afflictions, and a very troublesome Life, attended with much Grief and Toil, Care, Poverty, and Misery, but short Lines if they are thick and full of cross Lines, are yet worse in every Degree. Those, the Skin of whose soles are very thick and gross, are for the most Part able, strong, and venturous. Whereas on the contrary those the Skin of whose soles of their Feet is thin are generally weak and timorous.

I shall now, before I conclude (having given an Account of what Judgment may be made by observing the several Parts of the Body, from the Crown of the Head to the Sole of the Feet) give an Account of what Judgments may be drawn by the Rules of Physiognomy from Things extraneous to the Body, among which I reckon those Excrescences which are found upon many; and which indeed to them are Parts of the Body, but are so far from being accessory Parts, that they are the Deformity and Burden of it, and speak of the Habits of the Body, as they distinguish Persons.

1. *Of crooked and deform'd Persons.*

A Crooked Breast or Shoulder, or the Exuberance of Flesh in the Body, either of Man or Woman, signifies the Person to be extremely parsimonious and ingenious, and of a great Understanding: but very covetous, and scraping after the Things of the World; attended also with a very bad Memory, being also very deceitful and malicious: They are seldom in a Medium, but either very virtuous, or extremely vicious. But if the Person deformed hath an Excrecence on his Breast instead of the Back, he is for the most part of a double Heart, and very mischievous.

2. *Of the divers Manners of Going, and particular Posture both of Men and Women.*

HE or she that goes slowly, making great Steps as they go, are generally Persons of bad Memory and dull of Apprehension, given to loy'ering, and not apt to believe what is told them. He who goes apace, and makes short Steps, is for the most part in all his Undertakings, swift in his Imagination, and nimble in the Disposition of his Affairs. He who makes wide and uneven steps, and goes side-long withal, is one of a greedy, fordid Nature, subtil, malicious, and wise to do Evil.

3. *Of the common Gait and Motion both in Man or Woman.*

EVERY Man hath a certain kind of Gait and Motion to himself, and so in a Manner hath every Woman. For a Man to be shaking his Head, or using any light Motion with his Hands or Feet when he should be retired: This Man, whether he stands, or sits, or speaks, is always accompanied with an extravagant Motion unnecessary, superfluous, unhandsome. Now this Man by the Rules and Nature of Physiognomy, is a Man vain, unwise, unchaste, a Detractor, unstable and unfaithful. He or she whose Motion is not much when discoursing with any one, is for the most Part wise and well-bred, and fit for any Employment, ingenious and apprehensive, frugal, faithful, and industrious in Business. He whose Posture is forward and back, or as it were wisking up and down, mimical, is thereby denoted to be a vain silly Person,

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son, of a heavy and dull Wit, and very malicious. He whose Motion is lame and limping, or any otherwise imperfect; or that counterfeits an Imperfection, is denoted to be envious, and malicious, false and detracting.

4. *Judgments drawn from the Stature of a Man.*

Phyfiognomy draws several Judgments also from the Stature of a Man, which take as followeth: If a Man be upright and straight, inclined rather to Leanness than Fat, it shews him to be bold, cruel, proud, clamorous, hard to please, and harder to be reconciled when displeased; very frugal, deceitful, and in many Things malicious. To be of a tall Stature, and corpulent with it, denotes him not to be handsome, but valiant also, but of no extraordinary Understanding, but which is worst of all ungrateful and trepanning. He who is extreemly tall; and very lean and thin, is a plead projected Man that designs no good himself, and suspects every one to be as bad as himself, importunate to obtain what he desires, and extremely wedded to his own Humours. He who is thick and short is vain, envious, suspicious, and very shallow of Apprehension, easy of Belief, but very long before he will forget an Injury. He who is lean and short, but upright withal, is by the Rules of Phyfiognomy, wise and ingenious, bold and confident, and of a good Understanding, but of a deceitful Heart. He who stoops as he goes, not so much by Age as Custom, is very laborious, a Retainer of Secrets, but very incredulous, and not easy to be iieve every vain Report he hears. He that goes with his Belly stretching forth, is sociable, merry, and easy to be persuaded.

5. *General Observations worthy of Note.*

WHEN you find a red Man to be faithful, a tall Man to be wise, a fat Man to be swift on Foot, a lean to be a Fool; a handsome Man not to be proud, a poor Man not to be envious, a whitely Man to be wise, one that talks in the Nose to speak without snuffing, a Knave to be no Lyar, an upright Man not to be bold and hearty to his own Loss, one that drawls when he speaks not to be crafty and circumventing; a Man of a hot

Constitution, and full of Hair on his Breast and Body, not to be lustful; one that winks on another with his Eyes, not to be false and deceitful; one that knows how to shuffle his Cards, to be ignorant how to deal with them; a rich Man to be prodigal; a Sailor and Hangman to be pitiful, a poor Man to build Churches; a Higler not to be a Liar, and Praiser of his Ware; a Buyer not to find Fault with, and undervalue that they would willingly buy; a Quack Doctor to have a good Conscience both to God and Man; a Bailiffe, or Catchpole not to be a merciless Villain; an Hostess not to over reckon you, and an Usurer to be charitable, then say you have found a Prodigy, or Men acting contrary to the common Course of their Nature.

C H A P. VI.

Of the Powers of the Celestial Bodies, over Men and Women.

HAVING spoken thus largely of Physiognomy, and the Judgments given thereby concerning the Dispositions and Inclinations of Men and Women drawn of the said Art from every Part, (yea, even from the Extrescence) of the Bodies of Men and Women, it will be convenient here, to shew how all these Things come to pass? And how it is that the secret Inclinations, and future Fates of Men and Women may be known from the Consideration of the several Parts of the Bodies. They arise from the Power and Dominion of superior Powers over Bodies inferior: by superior Powers I understand the 12 Signs of the *Zodiack*, whose Signs, Characters, and Signification, are these that follow:

1. *Aries*, ♈, a Ram, which governs the Head and Face.
2. *Taurus*, ♉, a Bull, which governs the Neck.
3. *Gemini*, ♊, the Twins, which governs the Hands and Arms,

4. *Cancer*,

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4. *Cancer*, ♋, a Crab, which governs the Breast Stomach.

5. *Leo*, ♌, a Lion, which governs the Back and Bowels.

6. *Virgo*, ♍, a Virgin, who governs the Belly and Bowels.

7. *Libra*, ♎, a Pair of Ballances, which governs the Reins and Loins.

8. *Scorpio*, ♏, a Scorpion, he governs the Secret Parts.

9. *Sagintary*, ♐, a Centaur, with Bows and Arrows, who governs the Thighs.

10. *Capricorn*, ♑, a Goat, he governs the Knees.

11. *Aquarius*, ♒, a young Man pouring out a Cup of Water, he governs the Legs.

12. *Pisces*, ♓, a Fish, he governs the Feet.



All which are exactly presented to the Eyes by this Figure.

It is here furthermore necessary to let the Reader know that the Ancients have divided the Celestial Sphere into twelve Parts, according to the Number of these Signs, which are termed Houses; and have placed the twelve Signs in the twelve Houses, as in the first House *Aries*, in the second *Taurus*, in the third *Gemini*, &c. And besides their assigning the twelve Signs to the twelve Houses, they allotting to each House its proper Business.

To the first House they give the Signification of Life.

The second House has the Signification of Wealth, Substance or Riches.

The third is the Mansion of Brethren.

The fourth is the House of Parentage.

The fifth is the House of Children.

The sixth is the House of Sicknesses or Diseases.

The seventh is the House of Wedlock, and also of Enemies, because oftentimes a Wife or Husband proves the worst Enemy.

The eighth is the House of Death.

The ninth is the House of Religion.

The tenth is the Signification of Honour.

The eleventh of Friendship.

The twelfth is the House of Affliction and Woe.

All which are apprehended in the following three Verses:

First House shews Life, the second Wealth doth give;
The third how Brethren, the fourth how Parents live;
Issue the fifth, the sixth Disease does bring;
The seventh Wedlock, and the eighth Death's Sting;
The ninth Religion, the tenth Honour shews;
Friendship th' eleventh, and the twelfth our Woes.

Now, Astrologically speaking, a House is a certain Space, in the Heaven or Firmament, divided by certain Degrees,

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Degree; through which the Planets have their Motion, and in which they have their Residence, and are situate. And these Houses are divided by Thirty Degrees, for every Sign has so many Degrees. And these Signs of Houses are call'd the Houses of such and such Planets as make their Residence therein, and are said to delight in them, and as they are posited in such and such Houses are said to be either dignified, or deliberated. For tho' the Planets in their several Revolutions go thro' all the Houses, yet there are some Houses which they are more properly said to delight in: As for Instance, *Aries* and *Scorpio* are the Houses of *Mars*; *Taurus* and *Libra* of *Venus*; *Gemini* and *Virgo*, of *Mercury*; *Sagittarius* and *Pisces* are the Houses of *Jupiter*; *Capricorn* and *Aquarius* are the Houses of *Saturn*; *Leo* is the House of the Sun; and *Cancer* is the House of the Moon.

Now to Sum up all, and shew how this concerns Physiognomy: It is thus: As the Body of a Man, as we have shewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or other of them, so according to the particular Influence of each Sign and Planet so governing, is the Disposition, Inclination, and Nature of the Person govern'd. For such and such Tokens and Marks do shew a Person to be born under such a Planet, so according to the Nature, Power and Influence of the Planet is the Judgment to be made of that Person. By which the Reader may see that the Judgments drawn from Physiognomy are grounded upon a certain Verity.

The End of Aristotle's Master Piece.

T H E

Family Physician:

Being Choice and Approved Remedies for
all the several Distempers incident to hu-
man Bodies.

*A cephalic Powder for Fits, and convulsive Disorders of
the Head.*

TAKE Man's Skull prepared, Powder of Roots
of Male Peony, of each one Ounce and half;
Conrayerva, Bastard Dittany, Angelica, Zedoary, of
each two Drams, mix and make a Powder; add thereto
two Ounces of candid Orange and Lemon Peel, beat
all together to a Powder, whereof you may take half a
Dram, or a Dram.

A Powder for the Epilepsy, or Falling Sickness.

Take of Oppoponax, crude Antimony, Dragon's
Blood, Castor, Penny-seeds, of each an equal Quantity;
make subtle Powder. The Dose from half a Dram
in Black Cherry Water. Before you take it, the Sto-
mach must be cleansed with some proper Vomit, as that
of *Mynsinet's*, emetick Tartar, from four Grains to six.
If for Children, Salt of Vitriol, from a Scruple to
half a Dram.

A Vomit for swimming in the Head.

Take Cream of Tartar, half a Scruple, Castor, two
Grains: mix all together for a Vomit, to be taken at
Four o'Clock in the Afternoon; at Night going to
Bed, it will be very proper to take a Dose of the Apo-
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For an Head-ach of a long standing.

Take the Juice, or Powder, of distilled Water of Hoglice, and continue the Use of it.

For spitting of Blood.

Take Conserve of Comfrey, and of Hips, of each an Ounce and half; conserve of red Roses, 3 Ounces, Dragons Blood a Dram, Species of Hyacinth, 2 Scruples, red Coral a Dram: Mix with Syrup of red Poppies, make a soft Electuary. Take the Quantity of a Walnut Night and Morning.

A Powder against Vomiting.

Take Crabs Eyes, red Coral, Ivory, of each two Drams, burnt Harts-horn one Dram, Cinnamon, and Saunders, of each half a Dram; make all of a subtle Powder, and take half a Dram.

For a Loosene/s.

Take of Venice Treacle and Diascordium, of each half a Dram, in warm Ale, Water Gruel, or what you best like, last at Night going to Bed.

For a Bloody Flux.

First, take a Dram of Powder of Rhubarb in a sufficient Quantity of Conserve of red Roses, early in the Morning: Then at Night take of torrifed or roasted Rhubarb half a Dram, Diascordium a Dram and half, liquid Laudanum cydoniated, a Scruple: Mix, and make a Bolus.

For an Inflammation in the Lungs.

Take Carious Water ten Ounces, Water of red Poppies three Ounces, Syrup of Poppies an Ounce; Pearl prepared a Dram; Make a Julep, and take 6 Spoonfuls every 4th Hour.

Pills very profitable in an Asthma.

Take Gum Armoniac and Bdellium dissolved in Vinegar of Squils, of each half an Ounce, Powder of the Leaves

Leaves of Hedge Mustard and Savoury, of each half a Dram, Flower of Sulphur three Drams, and with sufficient Quantity of Syrup of Sulphur, make a Mass of small Pills, three whereof take every Evening.

An Eleſtuary for the Dropſy.

Take choice Rhubarb one Dram, Gum Lac prepared two Drams, Zylaloës, Cinnamon, long Birthwort, of each half a Dram: Raisins of the Sun stoned, Fifticks, of each half an Ounce, the best English Saffron, half a Scruple; with Syrup of Cichory and Rhubarb, make an Eleſtuary. Take the Quantity of a Nutmeg, or a small Walnut every Morning fasting.

For weakness in Women.

After a gentle Purge or two, take the following Decoction, viz. A quarter of a Pound of Lignum Vitæ, Sassafras 2 oz. Raisins of the Sun 8 Ounces, Liquorish sliced 2 Ounces; boil all in six Quarts of Water to a Gallon; strain and keep it for Use. Take half a Pint first in the Morning, fasting two Hours after it, another at Four o'Clock in the Afternoon: the third last at Night going to Bed.

A Clyſter proper in a Pleuriſy.

Take clean French Barley a Handful, Leaves of Mal-lows, Mercury, Violets, of each a Handful and a half; twelve Damask Prunes; boil all in a sufficient Quantity of Water to a Pint and a half, when strained add an Ounce and a half of fresh Cassia and red Sugar, with the Yolk of an Egg. This may be ejected every other Day.

An Ointment for the ſame.

Take Oil of Violet, sweet Almonds, of each an Ounce, with Whey and a little Saffron, make an Ointment; warm it and bathe it upon the Part affected.

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An Ointment for the Itch.

Take Sulphur Vive in Powder half an Ounce, Oil of Tartar per Deliquium, a sufficient Quantity, Ointment of Roses, 4 oz. make a Liniment, to which add a Scruple of Oil of Rhodium to aromatize it, and rub the Parts affected with it.

For a Running Scab.

Take two Pounds of Tar, incorporate it into a thick Mass with good sifted Ashes: Boil the Mass in Fountain Water, adding Leaves of Ground Ivy, white Horehound, Fumitory, Roots of sharp pointed Dock, and of Elecampane, of each 4 Handfuls; make a Bath to be used with Care of taking Cold.

For Worms in Children.

Take Wormseed half a Dram, Flower of Suphur a Dram; Sal Prunella, half a Dram: Mix. and make a Powder. Give as much as will lie upon a Silver 3 Pence, Night and Morning in Treacle or Honey. Or for People grown up, you may add a sufficient Quantity of Aloe Rosatum, and so make them up into Pills, 3 or 4 thereof may be taken every Morning.

For the Gripes in Children.

Give a Drop or two of the Oil of Anniseeds in a Spoonful of Panada, Milk, or what else you shall think fit.

For Fevers in Children.

Take Crabs Eyes a Dram; Cream of Tartar half a Dram; White Sugar Candy finely powder'd, the Weight of both: Mix all very well together, and give as much as will lie upon a Silver 3 Pence, in a Spoonful of Barley Water or Sack Whey.

An Electuary for the Scurvy.

Take Conserve of Fumitory, Roman Wormwood, Scurvy-grass, of each two Ounces, Powder of the Roots of Angelica, Winter's Cinnamon, Aron Root, of each two Drams; Powder of Crabs Eyes, a Dram; Species
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Diatrionfantalon, a Dram and a half; salt of Wormwood two Drams, with a sufficient Quantity of Syrup of the Juice of Citron Peel, make an Electuary. Take the Quantity of a Nutmeg Night and Morning, drink after it a good Draught of clarified Whey.

For Heat of Urine.

Take Roots of Mallows a Pound, Leaves of Mallows and Marsh Mallows, of each two Handfuls; boil them in six Quarts of Barley Water to a Gallon, strain and sweeten it with Syrup of Marsh Mallows, and drink it as common Drink.

A Broth for Melancholy Persons.

The Chicken Broth wherein are boiled the Roots of Butcher's Broom, Chervil, Polipody, the Leaves of Scolopendrium, Hart's Tongue, and Ceterach: Take a Draught every Morning, and at five o'Clock in the Afternoon, and last at Night, dissolving in each Draught half a Dram of Cream of Tartar, and ten Grains of Salt of Wormwood.

A purging Broth for an Asthma.

Take Roots of Florentine, Orrice, Elacampane, of each a Dram and a half; Leaves of Colt's Foot, Hyssop, of each a Handful; Raisins of the Sun cleaned, liquorice sliced, of each two Drams; Figs in Number four, choice Sena, three Drams, Polipody of the Oak, and Seeds of Bastard Saffron, of each half an Ounce; Anni-seeds a Dram and half; boil them with the 3d or 4th Part of an old Cock. Make Broth to be taken in the Morning, at 4 in the Afternoon, and last at Night, for 12 or 14 Days successively.

For spitting of Blood.

Take Conserve of Hips and Comfry, of each an Ounce and a half; of red Roses three Ounces, Dragon's Blood a Dram; red Coral a Dram: Species of Hyacinth, two Scruples; with a sufficient Quantity of red Poppies make a soft Electuary: Take a Dram and half at

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at Night, and early in the Morning, drinking after it the following Julep.

Take Frog spawn Water, Chain Water, of each three Drams, Syrup of Red Roses, and Syrup of Coral, of each an Ounce, Dragons Blood two Scruples. Mix and take as before directed.

A Decoction for an Inflammation in the Lungs.

Take Shavings of Hart's-horn and Ivory, of each 3 Drams; Grass Roots 3 Ounces, Raisins of the Sun stoned, an Ounce and a half, Liquorish two Drams, boil them in three Pints of Water to two; when strained, add Syrup of Violets an Ounce, Sal Prunella a Dram; take 3 or 4 Ounces twice a Day.

A Diet Drink for the Vertigo, or Swimming of the Head.

Take small Ale, and boil in the Leaves of the Mistletoe of the Apple-Tree, Roots of Male Peony, Peony Flowers; then put it into a Vessel of four Gallons, in which hang a Bag with half a Pound of Peacock's Dung, and two Drams of Cloves bruised; drink it as common Drink:

A distill'd Water for a confirm'd Phthisick.

Take Leaves of Ground Ivy 5 Handfuls, Nutmegs sliced, in Number six; Crumb of white Bread 2 Pounds, Snails half boiled and sliced 3 Pounds; milk from off this 3 or 4 Times a Day; you may sweeten it with Sugar of Pearl or Roses.

A quieting Night Draught where the Cough is violent.

Take of Water of Green Wheat 6 oz. Syrup of Diascordium 3 oz. mixt; take 2 or 3 Spoonfuls going to Bed, every Night, or every other Night.

For the Dropsy Anasarca.

After due Purgation take the following Diet Drink, viz. take Roots of Florentine Orris, Calamus, Aromatics, Elacampane, lesser Galangal, of each an Ounce
and

and a half; Shavings of Lignum Vitæ, and Sassafras of each 4 oz. Bayberries and Juniperberries of each 2 oz. Seed of Annis, Coriander, Carroway, sweet Fennel, Dill, of each an Ounce, Cubebs and long Pepper, of each an Ounce and half; Nutmegs, Ginger and Cloves, of each half an Ounce; Jamaica Pepper 2 oz dry Leaves of Agrimony, Calamine, Wood Sage, of each a Handful; Liquorish 3 oz. After you have slic'd and bruis'd them, boil them in 4 Gal. of Spring Water to the half, strain and bottle it for common drinking.

A Physical Ale for the same.

Take Shavings of Sassafras 3 oz. Roots of the Lesser Galengal 2 oz. Carrot Seed and Juniper Berries of each one Ounce and half, white Ashes of Broom cleans'd two Pounds: Put all into a Bag, and hang it in 4 Gallons of new Ale or Wort, let it stand six or seven Days, then you may begin to drink it.

For the Dropsy Ascites.

Take the Leaves of Seabind Weed, and Hedge Hyssop of each a Handful, Roots of Dwarf Elder, and Domestic Orris of each 1 oz and half; Roots of Asarabacca and wild Cucumbers, of each 2 oz. Roots of Lesser Galangal 6 dr. Jalop half an oz. Elatorium 3 dr. Cubebs 2 dr. slice and bruise all, then add to them 3 Pounds of tartarised Spirits of Wine, put them in a Sand Head two Days: Then strain very clear, of which you may take the Quantity of two or three Spoonfuls in a proper Vehicle.

For a Tympany or Dropsy.

Take Roots of Chervil, and candied Eringo Roots, of each an Ounce: Roots of Butchers Broom two Ounces; Grass Roots 3 oz. Shavings of Ivory and Harts horn, of each 2 dr. and half; Burdock Seed 3 dr. boil them in 3 Pound of Spring Water to two. While the strain'd Liquor is hot, pour it upon the Leaves of Water Cresses and Goose Grass bruis'd, of each a Handful, adding a
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Pint of Rhenish Wine: Make a close Infusion for two Hours; then strain out the Liquor again, and add to it 3 Ounces of Magistral Water of Earth Worms, and an Ounce and half of the Syrup of the five opening Roots. Make an Apozem, and take four Ounces every Day.

For a Vomiting.

Take Salt of Wormwood two Drams, compound Powder of Aron Root an Ounce and a half; Sugar of Roses three Drams. Make a Powder and take a Dram in the Morning, and at five in the Afternoon, in a Draught of Beer, boil'd with Mace, and a Crust of Bread.

For a Vomiting or Loosness.

Take Venice Treacle an Ounce, Powder of Tormentile Roots, Contrayerva, Pearl and prepared Coral of each a Dram, Conserve of Red Roses violated 2 oz. with a sufficient Quantity of the Syrup of dried Roses, make an Electuary. Take the Quantity of a Walnut every 4th or 5th Hour, drink after it a Draught of Ale or Beer, with a Crust of Bread, Mace or Cinnamon boiled in it.

For the trembling of the Heart.

Take White Amber a Scruple, both Bezoars, of each half a Dram, Coral prepared, and Pearl, of each two Drams; Ambergrease a Scruple; make a Powder. Take half a Dram twice a Day in the following distilled Water.

Take Filings of Iron half a Pound, the Rinds of twelve Oranges, fresh Strawberries eight Pounds, bruise them, and add to them a Gallon of White Wine. Let them digest in a Sand Heap close covered 24 Hours, afterwards distil it in a common Still. Take the Powders in three Ounces of this Water twice a Day, as above directed.

A distilled Water for the Jaundice.

Take a Pound of the Roots of English Rubarb slic'd, the Rinds of 4 Oranges slic'd, filings of Steel a Pound, fresh Strawberries 6 Pounds, 3 Quarts of White Wine: let them stand in Infusion for some Time, and distil all according to Art. Take of it 4 Ounces twice a Day, with 20 Drops of the Spirit of Saffron.

For the Piles external.

Supple the Part very well with pure Hog's Lard. This has cured several.

For the internal Piles.

Take a Chafing Dish of Charcoal, place it in a Close-stool, strew Powder of Brimstone upon it, and sit bare over the Fume or Smoke for some Time. *Probatum est.*

For the Rheumatism.

Take volatile Salt of Hart's-horn, volatile Salt of Amber, of each 2 Drams, Crabs Eyes an oz. Cochineal a scr. mix and make a Powder. Take half a Dram of this 3 Times a Day, or indeed every 4 Hours, keeping your Bed, and sweating upon it.

For a violent Tooth ach.

If the Tooth be hollow, nothing cures but drawing; but if occasioned thro' a Defluxion of Humours upon the Part, first take a Gentle; and at Night when you go to Bed, take a Grain or two of London Laudanum, which will thicken the Humour, stop the Defluxion, and consequently remove the Pain.

For St. Anthony's Fire.

Bleeding premis'd, the Frogspawn Water, and Plantane Water, of each half a Pint, Sugar of Lead, 2 Drams, mix and shake the Bottle till the Salt is dissolved. Dip a Linnen Cloth in this Water, and bathe the Part afflicted with it. It cools wonderfully.

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For the Black Jaundice.

The Flowers of Salt Armoniac a Dram, Salt of Amber a Scruple, Species, Diacucuma a Dram, extract of Gentian a Dram, Saffron a Scruple, Gum Ammoniac dissolv'd in Venegar of Squills, what suffices, make a Mass of small Pills: take it 3 or 4 Mornings and Evenings.

For a cold Palsey.

Take Species Diambæ 2 Ounces, Powder of Viper's Flesh (that is best which is prepared at *Montpellier*) an Ounce, Hearts and Livers of the same, half an Ounce: mix and make a Powder; take a Dram twice a Day, in six Ounces of the Decoction of Eringo Roots preserv'd, Burdock Roots and Seeds, and Sage-leaves.

For an Ague.

Take the common bitter Drink without the Purgatives, two Quarts, Salt of Wormwood two Ounces, the best English Saffron a Dram. After you have taken a Vomit, or convenient Purge, take half a Pint of this three Times a Day, viz. in the Morning fasting, three o'Clock in the Afternoon, and last at Night.

Pills for the same.

Take extract of Gentian an Ounce, Powder of the Jesuits Bark half an Ounce, Salt of Tartar a Dram, with Syrup of Wormwood, a sufficient Quantity; mix and make small Pills after a Vomit as before, take four or five of these Pills every Morning fasting.

For the Cholick.

Take Anniseed, sweet Fennel Seed, Coriander, Carraway Seeds, of each two Drams, Cummin Seed a Dram, rased Ginger a small Quantity: Bruise all in a Mortar, and put them in a Quart of Nantz Brandy; let them infuse 3 Days, shaking the Bottle three or four Times a Day, then strain and keep it for Use: Take two or three Spoonfuls in the Fit.

An Electuary to preserve the Sight.

Take Conserve of Eye-bright an Ounce and a half, Conserve of Roses an Ounce, Galangal, half a Dram; Mace two Scruples, Cubebs one Scruple, Cloves one dr. Cinnamon four Scruples, Seeds of Rue and sweet Fennel, of each half a Dram, Powder of Nutmegs 2 Scruples, preserv'd Nutmegs, half an Ounce: Reduce all into a very fine Powder, and with a sufficient Quantity of the Confection of Ginger, make an Electuary; take the Quantity of a Nutmeg, or a small Walnut every Morning.

For a Pain in the Stomach proceeding from Wind.

Take Venice Treacle 3 Drams, Dittany, Seeds of Ambos Daucus, of each six Grains; Galangal, Cloves, of each a Scruple, Wood of Aloes, Coral, of each a scr. Conserve of Roses an Ounce, Conserve of Mint half an Ounce, with a sufficient Quantity of Syrup of Mint make an Electuary. If need require, you may add 2 Grains of Opium, Dose, The Quantity of a Nutmeg in the Morning fasting.

For the Pulpitation or beating of the Heart.

Take Powder of Crabs Eyes, burnt Harts-horn and red Coral of each a Dram, English Saffron a Scruple: Mix and make a Powder. Take a Scruple of it at Night and Morning in a Spoonful of Barley Water, drinking a Draught after it.

Lozenges restorative in a Consumption.

Take pine Nuts prepared, two dr. and half, Green Fiftick 2 dr. Species Diambrae 2 Scr. Cinnamon half a Dram, Galangal a Scruple, Cloves half a Dram, Nutmeg 2 Scruples, White Ginger half a Dram, Ziloaloes half a Scruple, with 3 Ounces and half of Sugar dissolved in Rose Water, and the Species make a Confection in Lozenges.

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Against involuntary pissing.

Take Coriander Seed a dram, red Coral, Xilaloes of each half a Scruple, Powder of dried Acorns, 2 dr. Nutmegs 5 scr. red Saunders 2 scr. and half, with 5 ounces and a oalf of Sugar, make Trageæ and let it be given going to Bed; the Country Women commonly give fried Mice in this Distemper, with good Success.

Against Aches and Pains in the Joints.

Take Powder of Chamodrios, Chamopetys, and Gentian, of each three drams, dried Leaves of Rue 4 ounces. Make all into a fine Powder. After due Purging, giving a dram of this Night and Morning in a Spoonful of White Wine.

A Diuretick Decoction in the Stone.

Take Maidenhair one handful and a half, Roots of Parsly 2 ounces, Nephritick Wood half an oz. Seeds of Saxifrage, 1 dr. and half, Prunes ston'd 10, white Cherries 17, grafs Roots 3 dr. Let all be bruis'd and boil'd on a gentle Fire, in 3 Pints and half of Running Water, till the third Part is consum'd, then make a strong Expression, in which dissolve an ounce and half of the Syrops of Violets, and of fine Rhubarb 2 ounces. Then clarify as with the white of an Egg. Dose four ounces.

A pectoral Julep.

Take Cinnamon 4 scr. Thyme a Pugil, or as much as you can take up with your Forefinger and your Thumb, Liquorish a dr. and half, Roots of Irios 2 dr. Euclea Campana 1 dr. Raisins of the Sun ston'd half an ounce. Let all be boil'd in a double Vessel, with 8 oz. of Fennel Water, 4 oz. of hyfop water, half a pint of Scabious Water, then let it be strain'd, and in the straining dissolve 7 oz. of fine Sugar: then add of Cinnamon, 2 scr. Cloves a scr. Irios half a dram, tying them closely in a bag, boil the Julep to a thickness, and
clarify

clarify it with the White of an Egg; two or 3 Ounces as Occasion requires.

Powder against Poison and Pestilence.

Take Zodary, Euphorbium, Corallina, Tormentil, Gentian, Common Dittany, sealed Earth, Armenian Bole, red and white Coral, Spikenard, Mastick, Clove Gillyflowers, lesser Centaury, red Saunders, Bone of the Stag's Heart, Camphire, of each equal Parts. Make all into an impalpable Powder, give one Dram with Sorrel Water, or with Wine and Sorrel boiled together.

For Hypochondriacal Convulsions in a hot Temperament.

Take Conserve of Wood, Sorrel, Leaves of Tamarisk Flowers, Conserve of Hips, of each three Ounces, Confection of Alkermes, Species Diarhodon Abbatis, of each a Dram; with a sufficient Quantity of Syrup of the Juice of Citrons, make an Optate. The Dose is the Bigness of a Nutmeg, twice or thrice a Day.

For a Convulsive Cough.

After a gentle Vomit and Purge apply a Blister to the Nape of the Neck; but if the Distemper be too obstinate, then cut an Issue in the Neck, or Arm, or in the Arm-pits: Keep them close to a Diet Drink of China, Sarsa, Hart's Horn, shavings of Ivory, Saunders, and some diuretick Ingredients. But if a Specifick; you may give Cupmols every Day in Powder in boil'd Milk. You may add a Decoction of Hyssop, with a little Cassia and Saffron.

Purging Pills for the Scurvy.

Take Cofin of Julep twenty Grains, Aromatic Pills, with Gum 2 Grains, vitriolated Tartar sixteen Grains, Oil of Jupiter 10 Grains; with a sufficient Quantity of Gum Ammoniac dissolved in Vinegar of Squill. Take Four at a Time early in the Morning, fasting 2 Hours after. You may take them once a Week.

A Gangrel for swollen and spongy Guts.

Take of Vitriol camphorated an Ounce, Spring Water a Quart, mix them very well in a Glass often shaking of it, and when the Liquor becomes clear use it.

For stinking Gums without Rotttnefs.

Take Powder of the best Myrrh an Ounce, Claret Wine a Pint: After two or three Days Infusion, wash your Gums and Mouth with it.

For the Rheumatism proceeding from the Scurvy.

Take Stone Horse Dung a Pound, White Wine three or 4 Quarts, distil according to Art: Take 5 or 6 oz. twice or thrice a Day. Some take the Infusion only, but this exceeds it.

A Julep for the Frensy.

Take Black Cherry Water, Water of Apples, and Cowslips, of each 4 oz. whole Citrons, 2 oz. Pearl finely pulveris'd a Dram, Syrup of the Juice of Citrons an Ounce: Mix, make a Julep. Dose 3 oz. 3 or 4 Times a Day.

An outward Medicine for the same.

Take the Juice of House Leek, and mix it with Woman's Milk, and apply it to the Fore-part of the Head, shaved.

For Spots and Pimples on the Skin.

Take black Soap two Ounces, Sulphur of Vive in Powder 1 Ounce: tie them up in a Rag, and hang them in a Pint of Vinegar for the Space of 9 Days, then rub and wash the Part gently twice a Day, that is, Night and Morning.

A Plaister for the Head of a stupid Person.

Take the Gum Oarennia Tacamachacc, Balsam of Tola, of each 3 Drams; Powder of Myrrh and Amber, of each a Dram; Nutmegs, Mace, Cloves, of each a Dram: Plaister

Plaister of Flos Unguentorum 2 oz. melt them all together and make a Plaister to be spread on Leather: Apply it to the Head shaved.

A Liniment for the same.

Take Balsam Capivi 3 dr. Balsam of Peru 1 dr. Oil of Amber, half a dr. Oil of Nutmeg, by Expression, 2 dr. Palm Oil half an Ounce: Mix, make a Liniment for the Head.

A Decoction for an Emphyems, or Suppuration in the Breast.

Take Leaves of Fanicle, Paul's Betony, Colt's Foot, Agrimony, Mouse Ears, Hart's Tongue, of each a Handful, Roots of Chervil and Madder, of each 1 oz. French Barley half an Ounce, Raisins of the Sun 1 oz. and half, red Citrons, half an Ounce: Boil all in 2 Quarts of Spring Water, to the Consumption of half. Strain and sweeten it with clarified Honey.

For an inward Bleeding.

Take Leaves of Plantane, and Stinging Nettles, of each three Handfuls, bruise them very well, and pour on them 6 oz. of Plantane Water: Afterwards make a strong Expression, and drink the whole off.

For a Bleeding at the Nose.

Take a dried Toad, sew it up in a Silk Bag: and hang it at the Pit of the Stomach for a considerable Time. This has performed the Cure when other Medicines have proved ineffectual.

For the same.

Take Calcanthum Rubefactum, or the Caput Mortuum of Vitriol half an Ounce; boil it in a Quart of Quick Lime Water to a Pint; when cold and settled, strain it. Dip a Tent in it, and thrust it up the Nostrils; or you may snuff some of it up the Nose.

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In Two PARTS.

I. GUIDE for CHILD-BEARING WOMEN, in the Time of their Conception, Bearing and Suckling their Children; with the best Means of Helping them, both in Natural and Unnatural Labours: Together with suitable Remedies for the various Indispositions of New-born INFANTS.

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TO THE
MIDWIVES.

IT is for your Sakes, worthy Matrons, that I render'd this excellent Treatise of Midwifry into *English*: and therefore to you it is most properly dedicated: For though it be necessary to be known by all Women, yet to you does the practical Part thereof principally belong. And indeed the Deficiency that I have seen in many that pretend to your Office, in the doing of their Business, was the great, if not the only Motive that caused me to translate it: For tho' their Ignorance advanced my Business; yet the Regard I had to the saving the Lives of so many Persons, as I saw every Day in Danger of perishing, by the committing themselves into the Hands of unskilful Midwives, was much more than any private Interest I could propose to myself. For when I saw how many Persons took upon them that great and weighty Employment of a Midwife, without any Regard to their own Qualifications and Fitness for such a Work, having an Eye to nothing but their own Gain, I could not but deplore the miserable State of Mankind, whom I saw in so great Danger of dying, almost before they were born. And that Compassion that I had for Mankind under such a deplorable Circumstance, put me upon considering how I might best remedy so great an Evil. And that which most readily occurred to my Thoughts, was to render into *English* the great *Aristotle's* most elaborate Treatise on this Subject, as being that which is most proper for the Instruction of Midwives and Child bearing Women,

which is done in a plain and familiar Stile fitted to the meanest Capacities; that thereby being fully instructed in their Duty, they might perform their Office with more Reputation to themselves, and less Danger to their Patients. And this I was the rather inclined to do, because my own Daily Practice constantly informed me wherein the Deficiency of many Midwives lay, and also brought me acquainted with many particular Secrets, relating to the safe and speedy Delivery of Travailing Women, my Business being generally when either the Unskillfulness of the Midwife, or the Hardness or Difficulty of the Woman's Labour rendered my Assistance necessary, which must needs qualify me so much the better for this Undertaking wherein I am now engaged. However it be, I have ventured upon it, and will perform it with the Divine Assistance, as well as my Ability will give me leave; for if I fail, it will be in Power and not in Will; and I hope all those that stand in need thereof, will follow our great Examples so far as to accept of the Will for the Deed. And to make this Treatise the more methodical, *Aristotle* herein has not only treated of the Delivery of Women, when the Time of her Travail is come, but also what shall be a Guide to them and you both in their Conception, Bearing and Suckling of them. For it is necessary you should be able to direct them in these Things. And tho' this Book will be a Guide for all Child-bearing Women into whose Hands it will come; (and it were to be wish'd that every Child-bearing Woman had one of them) yet it cannot be expected, but that the most Part must have their Directions from you, and I hope you are not ignorant that upon Womens well ordering themselves during the Time they are bearing Children, the Preservation of themselves and Children in a very great Measure depends: For how many are they, that for want of Care herein do ruin both themselves and Children.

But were the Rules that are here laid down attended to, and put in Practice, you need not have those Difficul-

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To the Midwives of *England*. iii

ties to encounter with, which you often find, and which make you so often stand in need of my Assistance. For I must tell you, (tho' it be against my own Interest) that it is a Disparagement to you, and reflects both upon your Reputation and Profession, when you cannot deliver a Woman without the Help of a Man Midwife, which tho' it may be for the Safety of the Travailing Woman, is yet a Discredit to you, who ought to be so accomplished, as to go through with the Work you have undertaken, and to perfect it yourself; and that you may do so, is the Design of this Treatise. For it is to your Knowledge, Care and Skill that the well being of a Woman in Labour is committed, and the Life of every Child you help to bring into the World, from the first Moment that it draws the Breath: And at your Hands, if it miscarry through the want of Skill, as well as Care, shall it be required. Which if duly considered, ought to deter all those from undertaking this Noble Office, (which is no less than being the Hand-maid of Nature) in bringing into the World the chiefest of her Works, (for such is Man) without they knew themselves qualified for it. And 'tis no ordinary Qualification will serve. For a Midwife ought to be as quick-sighted as *Argus*; and to have always her Wits about her; for when her Books are at Home, her Business is Abroad: And all the Affections that can be in a Woman ought to be in a Midwife. All the Knowledge both of *Galen* and *Hypocrates* in the Art of Physick, for the Office of a Midwife, is not only to bring forth a Child when it comes to a Birth, but to know readily what to apply upon all Occasions, according to the various Exigence in which she finds the Patient; for want of which Knowledge, many Women have made their Childbed their Deathbed, who might otherwise have recovered and done very well.

In the Second Part of this Book he has endeavoured to make the Midwife a skilful Physician, by treating of all those Distempers incident to Women, even from the Cradle to the Grave; that so she may know how to administer in all those various Ills with which her Patients may

be affected. And this he did the rather, because he knew that such is the Pudor and Bashfulness of many young Women, who happen to be affected with those Distempers that are common to their Sex, that they had rather die than discover them to the Doctor; who yet at the same Time will freely enough disclose to a Midwife: To whom he has therefore in this Second Part furnished with safe and proper Remedies for all those Distempers that are incident to the Female Sex, that she need not in any Case be at a Loss.

To conclude therefore as I began, tho' the Theory of this Book be very requisite to all Women, yet the practical Part thereof being more peculiarly your Province, I thought it most proper to make the Dedication to you. And if you shall think fit to make a Trial of what is here written, you will find the Rules here laid down to be very plain and very easy; not so many as to burthen your Memory, nor so few, as to be insufficient for every Exigent and Necessity. And if in the faithful Discharge of your Office, you add Diligence to your Skill; and be as careful to prevent Evils before they come, as to provide for them when they are come, you will not only find the good Effect of it while you live, but also the Comfort of it when you come to die. Which that you may do, is the earnest Desire of,

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The Compleat Experienc'd

M I D W I F E.

P A R T I.

A GUIDE for Child-bearing Women, &c.

THE INTRODUCTION.

I Have given this Book the Title of, *The Compleat and Experienc'd MIDWIFE*, both because it is chiefly designed for those that profess Midwifry, and contains whatever is necessary for them to know in the Practice thereof; and also because it is the Result of many Years Experience, and that in the most difficult Cases; and is therefore the more to be depended upon. A Midwife is the most Necessary and Honourable Office, being indeed a Helper of Nature; which therefore makes it necessary for her to be well acquainted with all the Operations of Nature in the Work of Generation, and Instruments with which she works: For she that knows not the Operations of Nature; nor with what Tools she works, she must needs be at a Loss how to assist her therein. And seeing the Instruments of Generation both in Men and Women, are those Things by which Mankind is produced, it is very necessary that all Midwives should be well acquainted with them, that they may the better understand their Business, and assist Nature, as there shall be Occasion. The first Thing then necessary, as introductory to this Treatise, is an ANA-

TOMICAL DESCRIPTION of the several Parts of Generation, both in Men and Women; and having designed throughout to comprehend much in a little Room, I shall avoid all unnecessary and impertinent Matters, with which other Books of this Nature are for the most Part too much clogged; and which are more curious than needful. And though I shall be necessitated to speak plainly, that so I may be understood, yet I shall do it with that Modesty, that none shall have need to blush, unless it be from something in themselves, rather than from what they shall find here, having the Motto of the Royal Garter for my Defence, which is, *Honi soit qui mal y pense*; or Evil be to them that Evil thinks.

CH A P. I.

An Anatomical Description of the Instruments of Generation both in Man and Woman.

Sect. 1. *Of the Parts of Generation in Man.*

AS the Generation of Mankind is produced by the Coition of both Sexes, it necessarily follows, that the Instruments of Generation are of two Sorts, to wit, Male and Female, the Operations of which are by Action and Passion; and herein the Agent is the Seed, and the Patient Blood, whence we may easily collect that the Body of Man being generated by Action and Passion, he must needs be subject thereunto during his Life. Now since the Instruments of Generation are Male and Female, it will be necessary to treat of them both distinctly, that the honest and discreet Midwife may be well acquainted with their several Parts and their various Operations, as they contribute to the Work of Generation. And in doing this, I shall give the Honour of Precedence to my own Sex, and speak first of the Parts of Generation in Man, which will be comprehended under six Particulars, *viz.* *The Preparing Vessels, the Cordus Varicosum, the Testicles, or Stones, the*

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the *Vasa Deferentia*, the *Seminal Vessels*, and the *Yard*: of each of which in their Order.

1. The first are the *Vasa Preparentia*, or *Preparing Vessels*, which are in Number four, two Veins, and as many Arteries; and they are called *Preparing Vessels* from their Office, which is to prepare that Matter or Substance which the Stones turn into Seed, to fit it for the Work. Whence you may note, That the Liver is the Original of Blood, and distributes it through the Body by the Veins, and not the Heart, as some have taught; as to the Original of these Veins, the right Vein proceedeth from the *Vena Cava*, or great Vein, which receives the Blood from the Liver, and distributes it by its Branches to all the Body; the left is from the *Emulgent Vein*, which is one of the two main Branches of the hollow Vein passing to the Reins. As to the Arteries, they both arise from the great Artery, which the *Greeks* call *αρχη* which is indeed the great Trunk and Original of all the Arteries. But I will not trouble you with Greek Derivation of Words, affecting more to teach you the Knowledge of Things than Words.

2. The next Thing to be spoken to, is the *Corpus Varicosum*, and this is an Interweaving of the Veins and Arteries which carry the Vital and Natural Blood to the Stones to make Seed of. These tho' at their first Descension they keep at a small Distance the one from the other, yet before they enter the Stones, they make an admirable Intermixture of twisting the one from the other, so that sometimes the Veins go into the Arteries, and sometimes the Arteries into the Veins; the Substance of which is very hard and long, not much unlike a Pyramid in Form, without any sensible Hollownes: The Use is to make one Body of the Blood and Vital Spirits, which they both mix and change the Colour of, from Red to White: that so the Stones may both have a fit Matter to work upon and do their work the more easily; for which Reason, the Interweaving reacheth down to the very Stones, and pierceth into their Substance.

3. The *Stones* are the third Thing to be spoken to, called also *Testicles*; in Latin *Teste*, that is, a *Witness*, because they witness one to be a Man: as to these, I need not tell you their Number, nor where Nature has placed them; for that is obvious to every Eye. Their Substance is soft, white, and spongy, full of small Veins and Arteries, which is the Reason they swell to such a Bigness upon the flowing down of the Humours in them. Their Form is Oval; but most Authors are of Opinion that their Bigness is not equal, but that the Right is the biggest, the hottest, and breeds the best and strongest Seed. Each of these Stones hath a Muscle, called *Cremaster*, which signifies to hold up, because they pull up the Stones in the Act of Coition, that so the Vessels being slacken'd may the better void the Seed. These Muscles are weakened both by Age and Sickness; and then the Stones hang down lower than in Youth, and Health. These Stones are of great Use, for they convert the Blood and Vital Spirits into Seed, for the Procreation of Man, but this must not be understood as if they converted all the Blood that comes into them, into Seed, for they keep some for their own Nourishment. But besides this, they add Heat, Strength, and Courage to the Body; which is evident from this, that Eunuchs are neither so Hot, Strong, nor Valiant as other Men; nor is an Ox so Hot or Valliant as a Bull.

4. The next in order are the *Vasa Deferentia*, which are the Vessels that carry the Seed from the *Stones* to the *Seminal Vessels*, which is kept there till its Expulsion. These are in Number two, in Colour white, and in Substance nervous, or sinewy; and from a certain hollow-ness which they have in them, are also called *Spermatick Pores*. They rise not far from the Preparing Vessels; and when they come into the Cavity of the Belly they turn back again, and pass into the Backside of the Bladder between it and the right Gut, and when they come near the Neck of the Bladder, they are joined to the *Seminal Galls*, which somewhat resemble the Cells of an
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Honey-comb; which Cells contain an oily Substance; for they draw the fatty Substance from the Seed, which they empty out into the *Urinal Passage*, which is done for the most Part, in the Act of Copulation; that so the thin internal Skin of the Yard suffers not through the Acrimony or Sharpness of the Seed. And when the *Vasa Deferentia* has passed, as before declared, they fall into the *Glandula Prostrata*, which are the Vessels by Nature ordained to keep the Seed, and which are next to be spoken to.

5. The *Seminal Vessels*, called *Glandulum Seminale*, are certain Kernels placed between the Neck of the Bladder and the right Gut; composing about the *Vasa Deferentia*, the *Urethra*, or common Passage for Seed and Urine, passing through the midst of it; and may properly enough be called the *Conduit of the Yard*: At the Mouth of the *Urethra*, where it meets with the *Vasa Deferentia* there is a thick Skin, whose Office is to hinder the Seminal Vessels, which are of a spongy Nature, from shedding their Seed against their Will: This Skin is very full of Pores, and through the Heat of the Act of Copulation, the Pores open, and so give Passage to the Seed, which being a very subtle Spirit, and especially being moved, will pass through this Caruncle or Skin, as Quicksilver through a Leather; and yet the Pores of this Skin are not discernable, unless in the Anatomy of a Man who had some violent running in the Reins when he died, and then they are conspicuous, those Vessels being the proper Seat of that Disease.

6. The last of the Parts of Generation in Man to be spoke to is the Yard, which has a principal Share in the Work of Generation; and is called *Penis*, from its hanging without the Belly: and it consists of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments; and is long and round; being ordained by Nature both for the Passage for the Urine, and for the conveying of Seed into the Matrix: It hath some Parts common with it to the rest of the Body, as the Skin, or the *Membrana Corporis*;

rosa, and some Parts it has peculiar to itself, as the two *Nervous Bodies*, the *Septum*, the *Urethra*, the *Glans*, the four *Muscles*, and the *Vessels*: The Skin, which the Latins call *Cutis*, is full of Pores, thro' which the Sweat, and Fuliginous, or footy black Vapours of the third Concoction (which concocts the Blood into Flesh) pass out; these Pores are very many and thick, but hardly visible to the Eye; and when the Yard stands not, it is sluggy; but when it stands, it is stiff; the Skin is very sensible, because the Nerves concur to make up its Being; for the Brain gives Sense to the Body by the Nerves: As to the *Carnis Membrana*, or fleshy Skin, it is so called, not because its Body is fleshy, but because it lies between the Flesh, and passeth in other Parts of the Body underneath the Fat, and sticks close to the Muscles: but in the Yard there is no Fat at all, only a few superficial Veins and Arteries pass between the former Skin and this, which when the Yard stands are visible to the Eye; these are the Parts common both to the Yard, and to the rest of the Body. I will now speak to those Parts of the Yard which are peculiar to itself, and to no other Parts of the Body: And those are likewise Six, as has been already said, of which it will also be necessary to speak particularly. And,

I. Of the *Nervous Bodies*: Those are two tho' joined together, and are hard, long and finewy; they are spungy within, and full of black Blood, the spungy Substance of the inward Part of it seems to be woven together like a Net, consisting of innumerable Twigs of Veins and Arteries. The black Blood, contained therein, is very full of Spirits, and the Delights or Desire of *Venus*, adds Heat to these, which causeth the Yard to stand; and that is the Reason that both Venereal Sights and Tales will do it: Nor need it be strange to any, that *Venus* being a Planet cold and moist, should add Heat to those Parts, since by Night, as the Psalmist testifies, *Psal.* 121. 6. Now this hollow spungy Intertexture or Weaving, was so ordered

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dered by Nature, on purpose to contain the Spirit of Venereal Heat, that the Yard may not fall before it has done its Work. These two Side ligaments of the Yard, where they are thick and round, arise from the lower Part of the Share bone, and at the Beginning are separated the one from the other, resembling a pair of Horns, or the Letter Y, where the *Urethra*, or common Passage of Urine and Seed passeth between them.

2. Those Nervous Bodies of which I have spoken, so soon as they come to the joining of the Share-bone, are joined by the *Sceptum Lucium*, which is the Second internal Part to be described; which in Substance is white and nervous, or finewy, and its Use is to uphold the two Side ligaments and the *Urethra*.

3. The third Thing in the internal Parts of the Yard, is the *Urethra*, which is the passages or Channels by which both the Seed and Urine is conveyed out thro' the Yard. The Substance of it is finewy, thick, soft, and loose, as the Side-ligaments are; it begins at the Neck of the Bladder, and being joined to it, passeth to the Glans. It has in the beginning of it three Holes, of which the largest of them is in the midst, which receives the Urine into it; the other two are smaller, by which it receives the Seed from each Seminal Vessel.

4. The Yard has four Muscles, on each side two; these Muscles are Instruments of voluntary Motion, without which no Part of the Body can move itself: It consists of fibrous Flesh to make up its Body of Nerves for its Sense, of Veins for Nourishment, of Arteries for his vital Heat, of a Membrane or Skin to knit it together and to distinguish one Muscle from another, and all them from the Flesh; of these Muscles, as I said before, the Yard has two of each Side, and the Use of them is to erect the Yard, and make it stand, and therefore are they also called *Erectores*: But here you must note, that of the two on each Side, the one is shorter and thicker than the other: And these are they that do erect the Yard, and so are called *Erectores*: But the other two being longer and smaller

smaller, their Office is to dilate the lower Part of the *Urethra*, both for making Water, and emitting the Seed, upon which Account they are called *Acceleratores*.

5. That which is called the *Glans*, is the extreme Part of the Yard: which is very soft, and of a most exquisite feeling, by reason of the Thinness of the Skin wherewith it is cover'd: This is covered with the *Preputium*, or Foreskin, which in some Men covers the Top of the Yard quite close, but in others doth not; which Skin moving up and down in the Act of Copulation, brings Pleasure both to the Man and Woman. This outward Skin is that which the *Jews* were commanded to cut off on the eighth Day. This *Preputium*, or Foreskin, is tied to the *Glans* by a Ligament or Bridle, which is called *Frænum*.

6. The last internal Part of the Yard, are the *Vessels* thereof, Veins, Nerves, and Arteries. Of these some pass by the Skin, and are visible to the Eye, when the Yard stands; others pass by the inward Parts of the Yard: The Arteries are wonderfully dispersed thro' the Body of the Yard, much exceeding the Dispersion of the Veins; for the right Artery is dispersed to the left Side, and the left to the right Side. It hath two Nerves, the lesser whereof is bestowed upon the Skin, the greater upon the Muscles and Body of the Yard. But thus much shall suffice to be said in describing the Parts of Generation in Men. And shall therefore in the next Place proceed to describe those of Women; that so the Honest and Industrious Midwife may the better know how to help them in their Extremities.

Sect. 2. *Describing the Parts of Generation in Women.*

WHatever ignorant Persons may imagine, or some good Women think, that are unwilling those private Parts which Nature has given them, should be thus exposed, yet it is in this Case absolutely necessary; for I do positively affirm, that it is impossible truly to apprehend what a Midwife ought to do, if these Parts are

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not perfectly understood by them : Nor do I know any Reason they have to be ashamed to see or hear a particular Description of what God and Nature has given them ; since it is not the having these Parts, but the unlawful Use of them, that causes Shame.

To proceed then in this Description more regularly ; I shall speak, in order, to these following principal Parts : 1st, *Of the Privy Passage*, 2dly, *Of the Womb*. 3dly, *Of the Testicles or Stones*. 4thly, *Of the Spermatic Vessels*.

1st, *Of the Privy Passage*. Under this Head I shall consider the six following Parts :

1. The *Lips*, which are visible to the Eye, and are designed by Nature as a Cover to the *Fissura Magna*, or great Orifice : These are framed of the Body, and have pretty Store of spungy Fat ; and their Use is to keep the internal Parts from Cold and Dust ; These are the only Things that are obvious to the Sight, the rest are concealed, and cannot be seen unless these two Lips are stretched asunder, and the Entry of the Privities opened.

2. When the Lips are severed, the next Thing that appears is the *Nympha*, or Wings ; they are formed of soft and spungy Flesh, and are, in Form and Colour, like the Comb of a Cock.

3. In the uppermost Part, just above the Urinary Passage, may be observ'd the *Clitoris*, which is a sinewy and hard Body, full of spungy and black Matter within, like the side Ligament of the Yard, representing in Form the Yard of a Man, and suffers Erection and Falling as that doth ; and it grows hard, and becomes erected as a Man's Yard doth, in Proportion to the Desire a Woman hath in Copulation : And this also is that which gives a Woman Delight in Copulation ; for without this a Woman hath neither a Desire to Copulation, and Delight in it, nor Conceive by it : And I have heard that some Women have had their *Clitoris* so long, that they have abused other Women therewith ; nay, some have gone so far as to say, that those Persons that have been reported to be Hermaphrodites, as having the Genitals both of Men

Men and Women, are only such Women to whom the *Clitoris* hangs out externally, resembling the Form of a Yard. But tho' I will not be positive in that, yet it is certain that the larger the *Clitoris* is in any Woman, the more lustful she is.

4. Under the *Clitoris*, and above the Neck, appears the *Orifice*, or Urinary Passage, which is much larger in Women than Men, and causes their Water to come from them in a greater Stream; on both Sides the Urinary Passage may be seen two small membranous Appendices, a little broader above than below, issuing forth of the inward Parts of the great Lips, immediately under the *Clitoris*, the Use whereof is to cover the Orifice of the Urine, and defend the Bladder from the cold Air: So that when a Woman pisseth, she contracts herself so, that she conducts out the Urine. without suffering it to spread along the Privities, and often without so much as wetting the Lips. And therefore these small membranous Wings are called the *Nymphæ*, because they govern the Woman's Water. Some Women have them so great and long, that they have been necessitated to cut off so much as has exceeded and grew without the Lips.

5. Near this are four *Caruncles*, or fleshy Knobs, commonly called *Caruncles Myrtiformes*: these are placed on each side two, and a small one above, just under the Urinary Passage: And in Virgins are reddish, and plump and round, but hang flapping when Virginity is lost: In Virgins they are joined together by a thin and sinewy Skin or Membrane, which is called the *Hymen*, and keeps them in Subjection, and makes them resemble a kind of Rose bud half blown: This Disposition of the *Caruncles* is the only certain Mark of Virginity; it being in vain either to search for it elsewhere, or hope to be informed of it any other Way: And 'tis from the passing and bruising these *Caruncles*, and forcing and breaking the little Membranes, (which is done by the Yard in the first Act of Co-ulation) that there happens an Effusion of Blood: after which, they remain separated, and never recover their
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first Figure; but become more and more flat, as the Acts of Copulation are increased; and in those that have had Children, they are almost totally defeated by Reason of the great distention these Parts suffer in the Time of their Labour: Their Use is to straiten the Neck of the Womb, to hinder the cold Air from incommoding it; and likewise to encrease the mutual Pleasure in the Act of Coition; from these *Caruncles* being then extreamly swelled and filled with Blood and Spirits, they close with more Pleasure upon the Yard of the Man; whereby the Woman is much more delighted. What I have said of the Effusion of Blood which happens in the first Act of Copulation, tho' when it so happens it is an undoubted Sign of Virginity, showing the *Caruncles Myrtiformes* have never been pressed till then; yet when there happens no Blood, it is not always a Sign that Virginity is lost before; for the *Hymen* may be broken without Copulation by the Defluction of sharp Humours; which sometimes happens to young Virgins, because in them it is thinnest: It is also done by the unskilful applying of Pessaries to provoke the Terms, &c. But these Things happen so rarely, that those Virgins to whom it so happens do thereby bring themselves under a just Suspicion.

6. There is next to be spoken to, the Neck of the Womb, which is nothing else but the Distance between the Privy Passage, and the Mouth of the Womb, into which the Man's Yard enters in the Act of Copulation; and in Women of reasonable Stature, is about eight Inches in length. Its of a membranous Substance, fleshy without, skinny, and very much wrinkled within; and that both because it may retain the Seed cast into it in the Act of Copulation, and also that it may dilate and extend itself to give sufficient Passage to the Infant at its Birth. It is composed of two Membranes, the innermost of them being white, nervous, and circulary, wrinkled much like the Palate of an Ox, that so it might either contract or dilate itself, according to the Bigness or Length of the Man's Yard: And to the End that by the
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Collision, or Squeezing. or Pressing made by the Yard in Copulation, the Pleasure may be naturally augmented. The external or outermost Membrane is red and fleshy like the Musc of the *Fundament* surrounding the first; to the End the Yard may be the better closed within it, and it is by means of this Membrane, that the Neck adheres the stronger both to the Bladder and the right Guts. The internal Membrane in young Girls is very soft and delicate; but in Women much addicted to Copulation, it grows harder: And in those that are grown Aged, if they have been given much to Venery, it is almost become grisly.

2. Having spoken to the *privy Passage*, I come now to speak of the Womb, which the Latins call *Matrix*, yet the only *English* Word is the Womb. Its Parts are Two, the Mouth of the Womb, and the bottom of it: The Mouth is an Orifice at the Entrance into it, which may be dilated and shut together like a Purse: For altho' in the Act of Copulation, it be big enough to receive the *Glans* of the Yard; and after Conception it is so close shut, that it will not admit of the Point of a Bodkin to enter; and yet again at the Time of the Woman's Delivery, it is open'd so extraordinary, that the Infant passeth thro' it into the World: At which Time this Orifice wholly disappears, and the Womb seems to have but one great Cavity from its Bottom to the very Entrance of the Neck. When a *Woman* is not with Child, 'tis a little oblong, and of Substance very thick and close; but when she is with Child, it is shortened; and its thickness diminisheth proportionable to its Distention. And therefore 'tis a Mistake of some Anatomists, to affirm that its Substance waxeth thicker a little before a *Woman's* Labour: For any one's Reason will inform them, that the more it is distended, the thinner it must be: And therefore a *Woman* is to the Time of her Delivery, the shorter her Womb must be extended. As to the Action by which this inward Orifice of the Womb is open'd and shut is purely Nature: for were it otherway, there would not be so many Bastards begotten as there are; nor would many

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many married Women have so many Children, were it at their own Choice, but they would hinder Conception, tho' they would be willing enough to use Copulation, for Nature has attended that Action with something so pleasing and delightful, that they are willing to indulge themselves in the Use thereof, notwithstanding the pains they afterwards endure, and the Hazard of their Lives that often follows it: And this comes to pass not so much from any inordinate Lust in Women, as for that the great DIRECTOR of Nature, for the Increase and Multiplication of Mankind, and even of all other Species in the Elementary World, hath placed such a Magnetick Virtue in the Womb, that it draws the Seed to it, as the Loadstone draws Iron.

The AUTHOR of Nature has placed the Womb in the Woman's Belly, that the Heat might always be maintained by the Warmth of the Parts surrounding it; it is therefore seated in the middle of the *Hypogastrium* (or lower Part of the Belly) between the Bladder and the *Rectum*, (or right Gut) by which also it is defended from receiving any Hurt thro' the hardness of the Bones; and is placed in the lower Part of the Belly, for the Convenience of Copulation, and of a Birth's being thrust out at the full Time.

It is of Figure almost round, inclining somewhat to an Oblong, in Part resembling a Pear: for from being broad at the Bottom, it gradually terminates at the Point of the Orifice, which is narrow.

The Length, Breadth and Thickness of the Womb differ according to the Age and Disposition of the Body. For in Virgins not ripe, 'tis very small in all its Dimensions; but in Women whose Terms flow in great Quantities, and such as frequently use Copulation, it is much larger; and if they had Children, it is larger in the than in such as have none; but in Women of a good Stature, and well-shaped, it is (as I have said before) from the Entry of the Privy Parts, to the Bottom of the Womb, usually about eight, but the Length of the Bo-

of the Womb alone, does not exceed three Inches, and the Breadth thereof is near about the same, and of Thickness of the little Finger, when the Woman is not pregnant; but when the Woman is with Child, it becomes of a prodigious Greatness; and the nearer she is to her Delivery, the more the Womb is extended.

It is not without Reason then that Nature (or the God of Nature rather) has made the Womb of a membranous Substance; for thereby it does the easier open to conceive and is gradually dilated from the Growth of the *Fœtus*, or young one; and is afterwards contracted and closed again, to thrust forth both it and the After-burden; and then to retire to its primitive Seat. Hence also it is enabled to expel any noxious Humours, which may sometimes happen to be contained within it.

Before I have done with the Womb, which is the Field of Generation, and ought therefore to be the more particularly taken Care of, (For as the Seeds of Plants can produce no Fruits, nor spring unless sown in Ground proper to waxen and excite their vegetative Virtue; so likewise the Seed of Man, tho' potentially containing all the Parts of a Child, would never produce so admirable an Effect, if it were not cast into the Fruitful Field of Nature, the Womb,) I shall proceed to a more particular Description of the Parts thereof, and the Uses to which Nature has designed them.

The Womb then is composed of various similiary Parts, that is, of Membranes, Veins, Arteries, and Nerves. Its Membranes are two, and they compose the principal Part of its Body, the utmost of which ariseth from the *Pelitonum*, or Cawl, and is very thin, without smooth, but within unequal, that it may the better cleave to the Womb, as it were fleshy and thicker than any else we meet within the Body, when a Woman is not pregnant, and is interwoven with all sorts of *Fibres*, or small Strings, that it may the better suffer the Extension of the Child, and the Waters caused during Pregnancy; and also that it may the easier close again after Delivery.

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The Veins and Arteries proceed both from the *Hypogastricks*, and the *Spermatick Vessels*, of which I shall speak by and by: all these are inserted and terminated in the proper Membrane of the Womb. The Arteries supply it with Blood for its Nourishment; which being brought thither in too great a Quantity, sweats thro' the Substance of it, and distils as it were a Dew into the Bottom of its Cavity; from whence do proceed both the Terms in ripe Virgins, and the Blood which nourisheth the *Embryo* in breeding Women. The Branches which issue from the *Spermatick Vessels*, are inserted in each Side of the Bottom of the Womb, and are much less than those which proceed from the *Hypogastricks*, those being greater, and bedewing the whole Substance of it. There are yet some other small Vessels, which arising the one from the other are conducted to the internal Orifice, and by these those that are pregnant, do purge away the Superfluity of their Terms, when they happen to have more than is used in the Nourishment of the Infant: by which means Nature hath taken such Caré of the Womb, that during its Pregnancy, it shall not be obliged to open itself, for the passing away those excrementitious Humours; which should it be forced to do, it might often endanger Abortion.

As touching the Nerves, they proceed from the Brain which furnishes all the inner Part of the lower Belly with them, which is the true Reason it hath so great a Sympathy with the Stomach, which is likewise very considerably furnished from the same Part; so that the Womb cannot be afflicted with any Pain, but the Stomach is immediately sensible thereof; which is the Cause of those Loathings, or frequent Vomitings which happen to it.

But besides all these Parts which compose the Womb, it hath yet four Ligaments, whose Office is to keep it firm in its Place, and prevent its constant Agitation by the continual Motion of the intestine which surrounds it, two of which are above, and two below: Those above are called the broad Ligaments, because of their broad and membranous Figure, and are nothing else but the Production

duction of the *Peritoneum*, which growing out of the Sides of the Loins towards the Reins, come to be inserted in the Sides of the Bottom of the Womb. to hinder the Body from bearing too much on the Neck, and so from suffering a Precipitation; as will sometimes happen, when the Ligaments are too much relaxed; and do also contain the Testicles; and as well safely conduct the different Vessels, as the Ejaculatories to the Womb. The lowermost are called Round ligaments, taking the Original from the Side of the Womb, near the Horn, from whence they pass the Groin, together with the Production of the *Peritonæum*, which accompanies them through the Rings and Holes of the Oblique and Transverse Muscles of the Belly, where they divide themselves into many little Branches, resembling the Foot of a Goose, of which some are inserted into the *Os Pubis*, and the rest are lost, and confounded with the Membranes that cover the upper and interior Part of the Thigh: And 'tis that which causes that Numbness which Women with Child feel in their Thigh. These two Ligaments are long, round and nervous, and pretty big in their beginning near the *Matrix*, hollow at their rise, and all along to the *Os Pubis*, where they are a little smaller, and become flat, the better to be inserted in the manner aforesaid. It is by their means the Womb is hindred from rising too high. Now altho' the Womb is held in its natural Situation by means of these four Ligaments, yet it has liberty enough to extend itself when pregnant, because they are very loose, and so easily yield to its Distention. But besides these Ligaments, which keep the Womb as it were in a Poise, yet it is fastened, for greater Security, by its Neck both to the Bladder and *Rectum*, between which it is situated. Whence it comes to pass, that if at any time the Womb be inflamed, it communicates the Inflammation to the neighbouring Parts.

Its Use, or proper Action in the Work of Generation, is to receive and retain the Seed, and to reduce it from Power to Action, by its Heat for the Generation of the Infant

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Infant, and is therefore absolutely necessary for the Conservation of the Species. It also seems by Accident to receive and expel the Impurities of the whole Body, as when Women have abundance of Whites, and to purge away from time to time the Superfluity of the Blood, as it doth every Month by the Evacuation of the Blood, as when a Woman is not with Child. And thus much shall suffice for the Description of the Womb, in which I have been the larger, because, as I have said before, it is the Field of Generation.

III. The next Thing to be described in the Genitals of Women, is the Testicles, or Stones, for such Women have as well as Men, but are not for the same Use, and indeed are different from those in Men, in several Particulars; as 1st. in Place, as being within the Belly; whereas in Men they are without. 2dly, In Figure being uneven in Women, but smooth in Men. 3dly, In Magnitude, being lesser in Women than in Men. 4thly, They are not fixed in Women by Muscles, but by Ligaments. 5thly, They have no Prostrates or Kernels, as Men have. 6thly, They differ in Form, being depressed or flattish in Women, but Oval in Men. 7thly, They have but one Skin, whereas Men have four; for the Stones of Men being more exposed, Nature has provided a Covering for them accordingly. 8thly, Their Substance is more soft than in Men. And 9thly, Their Temperature is colder than Men. And as they differ in all these Respects, so do they also in their Use, for they perform not the same Actions as Mens, as I shall shew presently; As for their Seat, it is the Hollownes of the *Abdomen*, and therefore not extremely pendulous, but rest upon the *Ova* or Egg. 'Tis true *Galen* and *Hypocrates* did erroneously imagine that the Stones in Women did both contain and elaborate the Seed, as those do in Men; but it is a great Mistake; For the Testicles of a Woman are as it were no more than two Clusters of Eggs which lie there to be impregnated by the most spirituous Particles or animating *Effluvia* conveyed out of the

Womb thro' the two *Tubes*, or different Vessels: But however the Stones in the Women are very useful; for where they are defective, Generation work is at an End: For tho' those little Bladders which are on their Superficies, containing nothing of Seed, yet they contain several Eggs, (commonly to the number of Twenty in each Testicle) one of which being impregnated in the Act of Coition, by the most spirituous Part of the seed of the Man, descends thro' the Oviducts into the Womb, and there in Process of Time becomes a living Child.

IV. I am now to speak of the *Spermatick Vessels* in Women, which are two, and are fastened in their whole Extent, by a membranous Appendix, to the broad Ligament of the Womb: Those do not proceed from the *Testicles*, as in Men, but are distant from them a Finger's Breadth at least; and being dispos'd after the manner of the *Miserable Veins*, are trained along this membranous Distance between the different Vessels and the *Testicles*. Their Substance is, as it were, nervous and moderately hard, they are round, hollow, big, and broad enough at their End, joining to the Horn of the Womb. Some Authors affirm, that by these Women discharge their Seed into the Bottom of the Womb; but the whole Current of our Modern Authors run quite another Way, and are positive that there is no Seed at all in their Vessels; but that after the Egg or Eggs, in the *Ovaria* or *Testicles* are impregnated by the Seed of the Man, they descend thro' these two Vessels into the Womb, where being plac'd, the *Embryo* is nourish'd. These Vessels are shorter in Women than they are in Men; for the Stones of a Woman lying within the Belly, their Passage must needs be shorter, but their various Wreathings and Windings in and out makes amends for the Shortness of their Passage. These Vessels are not united before they come to the Stones, but divide themselves into two Branches whereof the biggest only passes thro' the *Testicles*, the lesser to the Womb, both for the Nourishment of itself and the Infant in it. I will only observe further, That

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these Spermatick Veins receive the Arteries as they pass by the Womb ; and so there is a Mixture between vital and natural Blood, that so the Work might be the better wrought ; and that it is so, appears by this, That if you blow up the Spermatick Vein, you may perceive the right and left Vessel of the Womb blown up ; from whence also the Communion of all the Vessels of the Womb may be easily perceived.

The *Deferentia*, or Carrying Vessels, spring from the lower Part of the Testicles, and are in Colour white, and in Substance sinewy, and pass not the Womb straight, but wreathed with several Turnings and Windings, as was said of the Spermatick Vessels, that so the Shortness of the Way may be likewise recompensed by their winding Meanders ; yet near the Womb they become broad again. They proceed in two Parts from the Womb, which resemble Horns, and are therefore called the Horns of the Womb. And this all that is needful to be known or treated of, concerning the Parts of Generation both in Men and Women.

Only since our modern Anatomists and Physicians are of different Sentiments from the Antients, touching the Women's contributing of Seed for the Formation of the Child, as well as the Man ; the Antients strongly affirming it, but our Modern Authors being generally of another Judgment, I will here declare the several Reasons for their different Opinions, and so pass on.

Sect. 3. Of the Differences between the antient and modern Physicians, touching the Woman's contributing Seed to the Formation of the Child.

I WILL not make myself a Party in this Controversy, but set down impartially, but yet briefly, the Arguments on each side, and leave the judicious Reader to judge for himself.

Tho' it is apparent, say the Antients, that the Seed of Man is the principal, efficient and Beginning of Action,

tion, Motion and Generation; yet that the Woman affords Seed, and contributes to the Procreation of the Child, is evident from hence, That the Woman has Seminal Vessels, which had been given her in vain, had she wanted Seminal Excrefcence; but since Nature doth nothing vain, it must be granted they were made for the use of Seed and Procreation, and fixed in their proper Places to operate, and contribute Virtue and Efficacy to the Seed: And this, say they, is further proved from hence. That if Women at Years of Maturity use no Copulation to eject their Seed, they often fall into strange Diseases, as appears by young Women and Virgins, and also it is apparent that Women are never better pleased, than when they are often satisfied this Way, which argues the Pleasure and Delight they take therein, which Pleasure and Delight, say they, is double in Women, to what it is in Man: For as the Delight of Men in Copulation, consists chiefly in the Emission of the Seed, so Women are delighted both in the Emission of their own, and the Reception of the Man's.

But against all this, our Modern Authors affirm, That the Antients were very erroneous; for as much as the Testicles in Women do not afford Seed, but are two Eggs, like those of Fowls and other Creatures, neither have they any such Offices as those of Men; but indeed are an *Ovarium*, or Receptacles for Eggs, wherein those Eggs are nourished by the sanguinary Vessels, dispersed thro' them; and from thence one or more as they are fecundated by the Man's Seed, are conveyed into the Womb by the Oviducts. And the Truth of this, say they, is so plain, that if you boil them, their Liquor will have the same Taste, Colour, and Consistency, with the Taste of Birds-Eggs. And if it be objected, that they have no Shells, the Answer is easy; For the Eggs of Fowls, while they are in the Ovary, nay, after they are fallen into the *Uterus*, have no Shell; and tho' they have one when they are lain, yet it is no more than a Fence, which Nature has provided for them against outward In-

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juries, they being hatched without the Body; but those of Women being hatched within the Body hath no need of any other Fence, than the Womb to secure them.

They also farther say, There are in the Generation of the *Fetus*, or young one, two Principles, Active and Passive; the Active is the Man's Seed, elaborated in the Testicles, out of the arterial Blood and animal Spirits; the Passive Principle is the *Ovum* or Egg impregnated by the Man's seed: For to say, that Woman has true seed (say they) is erroneous. But the Manner of Conception is this: The most spirituous Part of Man's seed in the act of Copulation, reaching up to the *Ovarium*, for Testicles of the Woman (which contains diverse Eggs, sometimes more, sometimes fewer) impregnates one of them, which being conveyed by the Oviducts to the bottom of the Womb, presently begins to swell bigger and bigger, and drinks in the Moisture that is plentifully sent hither after the same Manner that seeds in the Ground suck the fertile Moisture thereof, to make them sprout.

But notwithstanding what is here urged by our modern Anatomists, there are some late Writers of the Opinion of the antients, *viz.* That Women have both, and emit Seed in the act of Copulation; and the good Women themselves take it ill to be thought meerly passive in those Wars wherein they make such vigorous Encounters, and positively affirm they are sensible of the Emission of their Seed in those Engagements, and that in it a great Part of the Delight which they take in that act consists; I will not therefore go about to take any of their Happiness away from them, but leave them in the Possession of their imagined Felicity.

Having thus laid the Foundation of this Work, in the Description I have given of the Parts dedicated to the Work of Generation both in Man and Woman, I will now proceed to speak of Conception, and of those Things that are necessary to be observed by Women, from the Time of their Conception, to the Time of their Delivery.

Of Conception; what it is, the Signs thereof, whether conceive of a Male or Female; how Women are to order themselves after Conception.

Sec. 1. What Conception is, and the Qualification requisite thereto.

Conception is nothing else but an Action of the Womb, by which the Prolifick Seed is received and retained, that an Infant may be ingendered and formed out of it. There are two Sorts of Conception, the one according to Nature, which is followed by the Generation of the Infant in the Womb, the other is false and wholly against Nature, in which the Seed changes into Water, and produces only false Conception, Mola's, or other strange Matter. Now there are three Things principally necessary, in order to a true Conception, so that Generation may follow; to wit Diversity of Sex, Congression, and Emission of Seed. Without Diversity of Sexes there can be no Conception: for tho' some will have a Woman to be an Animal, that can engender of herself, it is a great Mistake; for there can be no Conception without a Man to discharge his Seed into her Womb: What they alledge of Pullets laying Eggs without a Cock's treading them, is nothing to the Purpose; For those Eggs, should they be set under a Hen, will never become Chickens, because they never received any Prolifick Virtue from the Male; which is absolutely necessary to this Purpose, and is sufficient to convince us, that Diversity of Sex is necessary, even to those Animals as well as to the Generation of Man. But diversity of Sex, tho' it be necessary to Conception, yet it won't do alone, there must also be a Congression of those different Sexes; for Diversity of Sex would profit little if Copulation did not follow: I confess I have heard of some subtile Women, who to cover their Sin and Shame have

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endeavoured to persuade some Peasant, that they were never touched by Men to get them with Child, and that one in particular, pretended, to conceive by going into a Bath wherein a Man had washed himself a little before, and spent his Seed in it, which was drawn and suck'd into her Womb, as she pretended; but such Stories as those are only fit to amuse them that know no better. — Now that these different Sexes should be obliged to come to the Touch which we call Copulation, or Coition, besides the natural Desire of begetting their Like, which stirs up Men and Women to it, the Parts appointed for Generation, are indowed by Nature with a delightful and mutual Itch, which begets in them Desire to the Action: without which, it would not be very easy for a Man born for the Contemplation of Divine Mysteries, to join himself by the way of Coition to a Woman, in regard of the Uncleaness of the Part and of the Action; and on the other Side, if Women did but think of those Pains and Inconveniencies to which they are subject by their great Bellies, and those Hazards even of Life itself, besides the unavoidable Pains that attend their Delivery, it is reasonable to believe they would be affrighted from it. But neither Sex make these Reflections till after the Action is over, considering nothing before hand but the Pleasure of Enjoyment. So that it is from this voluptuous Itch, that Nature obligeth both Sexes to this Congression. Upon which the third thing followeth of Course, to wit, the Emission of Seed into the Womb in the Act of Copulation. For the Woman having received this Prolifick Seed into her Womb, and retained it there, the Womb thereupon becomes compressed, and embraces the Seed so closely, that being closed, the Point of a Needle, as saith *Hypocrates*, cannot enter it without Violence; and now the Woman may be said to have conceived; being reduced by its Head from Power into Action: The several Faculties which are in the Seed it contains, making use of the Spirits with which the Seed abounds, and which

are the Instruments by which it begins to trace out the first Lineaments of all the Parts; to which afterwards, of making use of the menstruous Blood flowing to it, it gives in Time Growth and final Perfection. And thus much shall suffice to shew what Conception is, I shall now proceed to shew,

Sect. 2. The Sign of Conception.

THere are many Prognosticks, or Signs of Conception, I will name some of the chief, which are the most certain and let alone the rest.

1. If a Woman has been more than ordinary desirous of Copulation, and hath taken more Pleasure than usual therein, (which upon Recollection she may easily know) it is a Sign of Conception.

2. If she retain the seed in the Womb after Copulation; which she may know if she perceives it not to flow down from the Womb, as it used to do before; for that is a sure Sign the Womb has received it into the inward Orifice, and there retains it.

3. If she finds a Coldness and Chillness after Copulation; it shews the Heat retired to make Conception.

4. If after this she begins to have Loathings to those Things which she loved before, and this attended with a Loss of Appetite; and a Desire after Meats, to which she was not affected before; and hath often Nauseatings and Vomitings, with sour Belchings, and exceeding Weakness of Stomach.

5. After Conception the Belly waxes very flat, because the Womb closeth itself together, to nourish and cherish the Seed; contracting itself so as to leave no empty Space.

6. If the Veins of the Breast are more clearly seen than they are wont to be, it is a sign of Conception.

7. So it is also if the Tops of the Nipples look redder than formerly, and the Breasts begin to swell, and grow harder than usual, especially if this be attended with Pain and Soreness.

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8. If a Woman has twisted and griping Pains, much like those of the Cramp, in her Belly, and about her Navel, it is a sign she has conceived.

9. If under the lower Eye-lid the Veins be swell'd, and appear clearly, and the Eye be something discoloured is a certain sign she is with Child, unless she have her *Menses* at the same Time upon her, or that she has set up the Night before. This sign has never failed.

10. Some also make this Trial of Conception, they stop the Woman's Urine in a Glass, or Vial for three Days, and then strain it through a fine Linnen-Cloth, and if they find small living Creatures in it they conclude that the Woman has certainly conceived.

11. This also is another easy Trial: Let the Woman that supposes she has conceived, take a green Nettle, and put it into her Urine, cover it close, and let it remain therein a whole Night, if the Woman be with Child, it will be full of red Spots on the Morrow; but if she be not with Child, it will be blackish.

12. The last sign I shall mention, is that which is most obvious to every Woman, which is the Suppression of the Terms: for after Conception, Nature makes use of that Blood for the Nourishment of the *Embryo*, which before was cast out by Nature, because it was too great in Quantity. For it is an Error to think that the Menstrual Blood, simply in itself considered, is bad: For if a woman's Body be in good Temper, the Blood must needs be good, and that it is voided monthly is, because it offends in Quantity but not in Quality: But tho' the Suppression of the Terms is generally a sure sign of Conception to such Persons as have had 'em orderly before, yet is not the having them always a sign there is no Conception: Forasmuch as many that have been with Child have had their Terms, and some even till the fifth or sixth Month: which happens according to the woman's being more or less sanguine; For if a woman has more Blood than will suffice for the Nourishment of the *Embryo*, Nature continues to void it in the usual way. Whence

the experienc'd Midwife may learn there are very few general Rules, which do not some times admit of an Exception. But this shall suffice to be spoken of the Signs and Prognosticks of Conception.

Sect. 3. Whether Conception be of a Male or Female.

AUTHORS give us several Prognosticks of this, tho' they are not all to be trusted, yet there is some Truth among 'em: The Signs of a Male Child conceived, are,

1. When a Woman at her rising up, is more apt to stay herself upon her right Hand than her left.
2. Her Belly lies rounder and higher, than when she has conceived of a Female.
3. She first feels the Child to beat on her right Side.
4. She carries her burden more lighter, and with lesser Pain than when 'tis a Female.
5. Her right Nipple is redder than the left, and her right Breast harder, and more plump.
6. Her Colour is more clear, nor is she so swarthy as when she has conceived a Female.
7. Observe the Circle under her Eye which is a pale and bluish Colour; and if that under her right Eye, be most apparent, and most discoloured, she has conceived of a Son.
8. If she would know if she hath conceived of a Son or a Daughter, let her milk a Drop of her milk into a Basen of fair Water; if it spreads and swims a Top, it is certainly a Boy; but if it sinks to the Bottom as it drops in round in a Drop, it is Girl. This last is an infallible Rule. And in all it is to be noted, that what is a Sign of a Male Conception, the contrary holds good of a Female.

Sect. 4 How a Woman ought to order herself at Conception.

MY Design in this Treatise being Brevity, I shall pretermitt all that others say of the Causes of Twins, and whether there be any such Thing as Superfoetations, or a second conception in a Woman, which yet is common enough; when I come to shew you how the Midwife ought to proceed in the Delivery of those Women that are pregnant with them. But having already spoke of Conception, I think it now necessary to shew how such as have conceived ought to order themselves during their Pregnancy, that they may avoid those Inconveniences which often endanger the Life of the Child, and many times their own to boot.

A Woman after her Conception during the Time of her being with Child, ought to be look'd on as indispos'd or sick, tho' in good Health, for Child bearing is a kind of Nine Months Sickness, being all that time in expectation of many Inconveniences, which such a Condition usually causes to those that are not well govern'd during that Time. And therefore ought to resemble a good Pilot, who when sailing in a rough Sea and full of Rocks, avoids and shuns the Danger, if he steers with Prudence, but if not, tis a thousand to one but he suffers Shipwreck. In like manner a Woman with Child, is often in Danger of miscarrying and losing her Life, if she is not very careful to prevent those Accidents, to which she is subject all the Time of her Pregnancy; All which Time her Care must be double, first of herself, and secondly of the Child she goes with; for otherwise a single Error may produce a double Mischief; for if she receives any Prejudice, her Child also suffers with her.

Let a Woman therefore after conception observe a good Diet suitable to her Temperament, Custom, Condition and Quality: And, if she can, let the Air where

she ordinarily dwells be clear and well tempered, free from Extreame either of Heat or Cold; for being too hot, it dissipateth the Spirits too much, and causeth many Weaknesses, and by being too cold and foggy, it may bring down Rheums and Distillations on the Lungs and so cause her to cough, which, by its impetuous Motions forcing downwards, may make her miscarry: She ought also to avoid all nauseous and ill Smells, for sometimes the Stink of a Candle not well put out, may cause her to come before her Time; and I have known the Smell of Charcoal to have the same Effect. Let her also avoid smelling to Rue, Mint, Penny-royal, Caster, Brimstone, &c.

But with respect to her Diet, Women with Child have generally so great Loathings and so many different Longings, that it is very difficult to prescribe an exact Diet for them. Only this I think adviseable that they may use of those Meats and Drinks which are to them most desirable, though perhaps not in themselves so wholesome as some others, nor may it be so pleasant: But this Liberty must be made use of with this Caution, that what she so desires be not in itself absolutely unwholesome; and also that in every Thing they take care of Excess. But if a Child bearing Woman finds not herself troubled with such Longings as we have spoken of, and in such Quantity as may be sufficient for herself and the Child, which her Appetite may in a great Measure regulate: For it is as alike hurtful for her to fast too long, as to eat too much, and therefore rather let her eat a little and often; especially let her avoid eating too much at Night; because the Stomach, being too much filled, compresseth the Diaphragms, and thereby causes Difficulty of breathing. Let her Meat be easy of Concoction, such as the tenderest Parts of Beef, Mutton, Veal, Fowls, Pullets, Capons, Pidgeons, and Partridges, either boil'd or roast-ed, as she likes best: New-laid Eggs are also very good for her: And let her put into her Broths those Herbs that purify it, as Sorrel, Lettice, Succory, and Burrage, for

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for they will purge and purify the Blood; Let her avoid whatever is hot seasoned, especially Pies, and baked Meats, which being of hot Digestion, over charge the Stomach. If she desires Fish, let it be fresh, and such as is taken out of Rivers and running Streams. Let her eat Quinces or Marmalade, to strengthen her Child, for which purpose, sweet Almonds, Honey, sweet Apples, and full ripe Grapes are also good. Let her abstain from all sharp, sour, bitter, and salt Things, and all Things that tend to provoke the Terms, such as Garlick, Onions, Olives, Mustard, Fennel, with Pepper, and all Spices, except Cinnamon, which, in the three last Months is good for her. If at first her Diet be sparing, as she increases in bigness, let her Diet also be increased; for she ought to consider she has a Child as well as herself, to nourish. Let her be moderate in her drinking; and if she drinks Wine, let it be rather Claret than White (which will breed good Blood, help the Digestion, and comfort the Stomach, which is always but weakly during her Pregnancy) but Whitewine being diuretic, or that which provokes Urine, ought to be avoided. Let her have a Care of too much exercise, and let her avoid Dancing, Riding in a Coach, or whatever else puts the Body into violent Motions, especially in her first Month. But to be more particular, I shall here set down Rules proper for every Month, for the Child bearing Woman to order herself, from the Time she has first conceived to the Time of her Delivery.

Rules for the first two Months.

AS soon as a Woman knows (or has Reason to believe she hath conceived) she ought to abstain from all violent Motions and exercise, whether to walk on foot, or ride on Horseback, or in a Coach, it ought to be very gently. — Let her also abstain from Venery, (to which, after Conception, she has usually no great Inclination) lest there be a Mole or Superfetation; which is the adding

ing of one *Embrio* to another. — Let her beware she lift not her Arms too high, nor carry great Burthens, nor repose herself on hard and uneasy Seats. — Let her moderately use Meat of good Juice and easy Concoction; and let her Wine be neither too strong, nor too sharp, but a little mingled with Water, or if she be very abstemious, she may use Water wherein Cinamon is boiled. Let her avoid Fastings, Thirst, Watching, Mourning, Sadness, Anger, and all other Perturbations of the Mind. Let none present any strange or unwholesome thing to her, not so much as name it, lest she should desire it, and not be able to get it, and so either cause her to miscarry, or the Child have some Deformity on that Account. Let her Belly be kept loose, with Prunes, Raisins, or Manna in her Broth. And let her use the following Electuary, to strengthen the Womb and the Child.

Take *Conserve of Burrage, Bugloss and red Roses*, each two Ounces; of *Balm an Ounce, Citron-peel and Shebs, Miroboams candied*, each an Ounce, *Extract of Wood Aloes*, a Scruple; *Pearl prepared half a Dram*; *red Coral, Ivory each a Dram*; *precious Stones each a Scruple*; *candied Nutmegs, two Drams*, and with *Syrup of Apples and Quinces*, make an *Electuary*.

Let her use the following Rules.

Take *Pearls prepared, a Dram*; *red Coral prepared, and Ivory, each half a Dram*, *precious Stones, each a Scruple*, *yellow Citron-peels, Mace, Cinnamon, Cloves, each half a Dram*; *Saffron a Scruple, Wood aloes, half a Scruple, Ambergreece six Drams*; and with *six Ounces of Sugar dissolved in Rose water*, make *Rouls*. Let her also apply Strengthners to the Navel, of *Nutmegs, Mace, Massich, made up in Bags*, or a *Toast dipped in Mamsay, sprinkled with Powder of Mints*. If she happens to desire Clay, Chalk or Coals (as many Women with Child do) give her Beans boiled with Sugar: And if she happens to long for any thing which she can't obtain, let her presently drink a large Draught of pure cold Water.

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Rules for the Third Month.

IN this Month, and the next, to be sure to keep from Bleeding; for tho' it may be safe at other Times, it will not be so to the End of the 4th Month: And yet if too much Blood abound, or some incident Disease happen, which requires Evacuation, you may use a Cupping-glass, with Scarification, and a little Blood may be drawn from the Shoulders and Arms, especially if she has been accusom'd to Bleed. — Let her also take care of lacing herself too straightly, but give herself more Liberty than she uses to do; for inclosing her Belly in too strait a Mould, she hinders the infant from taking its free growth, and often makes it come before its Time.

Rules for the fourth Month.

IN this Month you ought also to keep the Child-bearing Woman from Bleeding, unless in extraordinary Cases; but when this Month is past, Blood-letting and Physick may be permitted if it be gentle and mild: and perhaps it may be necessary to prevent Abortion. In this Month she may purge in an acute Disease; but Purging may be only used from the Beginning of this Month, to the End of the sixth, but let her take Care, that in Purging she uses no vehement Medicine, nor very bitter, as Aloes, which is an Enemy to the Child, and opens the Mouth of the Vessels; neither let her use *Coloquintida*, nor *Scammony*, nor *Turbit*; but she may use *Cassia*, *Manna*, *Rhubarb*, *Agarick*, and *Senna*; but *Dysidenium Purgans* is best, with a little of the Electuary of the Juice of *Roses*.

Rules for the Fifth, Sixth, and Seventh Month.

IN these Months Child-bearing Women are often troubled with Coughs, Heart-beating, Fainting, Watchings, Pains in the Loins and Hips, and Bleeding—The Cough

Cough is from a sharp Vapour, that comes to the Jaws and rough Artery from the Terms, or from the thin Part of that Blood gotten into the Veins of the Breast, or falling from the Head to the Breast; this endangers Abortion, and strength falls from watching; therefore purge the Humours that fall from the Breast with *Rhubarb* and *Agarick*, and strengthen the Head as in a Catarrh, and gives sweet *Lenitives*. as in a Cough. — Palpitation and Fainting arise from Vapours that go to it by the Arteries, or from Blood that aboundeth, and cannot get out at the Womb, but ascends, and oppresseth the Heart; And in this Case Cordials should be used both inwardly and outwardly. — Watching is from sharp dry Vapours that trouble the animal Spirits: And in this Case use Frictions, and let the Woman wash her Feet at Bed-time; and let her take Syrup of Poppies, dried Roses, Emulsions of Sweet Almonds and white Poppy Seeds. If she be troubled with Pains in her Loins and Hips, as in these Months she is subject to be, for the Weight of her Child who is now grown big and heavy, and so stretched the Ligaments of the Womb, and Parts adjacent, let her hold it up with swathing Bands about her Neck. — About this Time also the Woman, often happens to have a Flux of Blood, either at the Nose, Womb, or Hemorrhoids, from Plenty of Blood, or from the Weakness of the Child that takes it not in; or else from evil Humours in the Blood that stir up Nature to send it forth. And sometimes it happens that the Vessels of the Womb may be broken, either by some violent Motion, Fall, Cough, or Trouble of Mind, (for any of these will work that effect) and this is so dangerous, that in such a case the Child cannot be well: but if it be from Blood only, the Danger is the less, provided it flows from the Veins of the Neck of the Womb, for then it prevents Plethory, and takes not away the Nourishment of the Child: but if it proceeds from the Weakness of the Child, that draws it not, Abortion of the Child often follows, or hard Travail, or else she goes beyond her Time. But if it flow

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by the inward Veins of the Womb, there is more Danger by the Openness of the Womb, if it come from evil Blood; the Danger is alike from Cacochimy, which is like to fall upon both. If it arises from Plethory, open a Vein, but with very great Caution, and use Astringents, of which, this following will be well: *Take Pearls prepared a Scruple, red Coral two Scruples, Mace, Nutmegs each a Dram; Cinamon half a Dram; make a Powder, or with Sugar Rowls.* Or give this Powder in Broth; *Take red Coral a Dram, Pearl half a Dram, precious Stones, each half a Scruple; red Sander half a Dram, Bale a Dram, sealed Earth, Tormentil Roots, each two Scruples, with Sugar of Roses and Manus Christi; with Pearl five Drams make a Powder.* You may also strengthen the Child at the Navel; and if there be a Cacochimy, alter the Humours, and if you may do it safely, evacuate: you may likewise use Amulets in her Hands, and about her Neck. In a Flux of Hemorrhoids beware of the Pain; and let her drink hot Wine with a toasted Nutmeg.—In these Months the Belly is also subject to be bound, but if it be without any apparent Disease, *the Broth of a Chicken, or of Veal sodden with Oyl, or with the Decoction of Mallows, or Marsh Mallows, Mercury and Lynseed put up in a Clyster, will not be amiss, but in less Quantity than is given in other Cases; to wit, of the Decoction five Ounces, of common Oil three Ounces, of Sugar two Ounces, of Cassia Fistula one Ounce.* But if she will not take a Clyster, *one or two Yolks of new laid Eggs, or a few pease pottage warm, with a little Salt and Sugar, supped up a little before Meat, will be very convenient:* But if her Belly should be distended and stretch'd out with Wind, *a little Fennel Seed and Aniseed reduced into Powder, and mingled with Honey and Sugar, made after the Manner of an Electuary, will do very well.* Also if the Thighs and Feet swell, let them be anointed with Oxphrodinum (which is a liquid Medicine made with Vinegar and Rose water) mingled with a little Salt.

Rules for the Eighth Month.

THE Eighth is commonly the most dangerous, and therefore the greatest Care and Caution ought to be used: And her Diet ought to be better in Quality, but not more, nor indeed so much in Quality, as before; but as she must abate her Diet, so she must increase her Exercise: and because then Women with Child, by Reason the sharp Humours alter the Belly, are accustomed to weaken their Spirits and Strength; they may well take before Meat an Electuary of *Diarrhodon* or *Aromaticum Rosatum*, or *Diamargariton*, and sometimes they may like a little Honey, as they will loath and nauseate their Meat, may take Green Ginger, condited with Sugar, or the Rinds of Citrons and Oranges condited. And let her often use Honey for the strengthening of the Infant, when she is not far from her Labour, let her eat every Day seven roasted Figs before Meat; and sometimes let her lick a little Honey, but let her beware of Salt and powdered Meat; for it is neither good for her, nor the Child.

Rules for the Ninth Month.

IN the Ninth Month, let her have a Care of lifting any great Weight: but let her move a little more to dilate the Parts, and stir up natural Heat, Let her take Heed of stooping, and neither sit too much, nor lie on her Sides, lest thereby she gives the Child an Occasion to turn itself, but let her lie with her Face upwards, or upon her Back; neither ought she to bend herself much, lest the Child be unfolded in the Umbilical Ligament, by which means it often perisheth. Let her walk and stir often, and let her Exercise be rather to go upwards than downwards: Let her Diet now especially be light and easy of Digestion; as Damask Prunes with Sugar, or Figs and Raisins, before Meat; and the Yolk of Eggs, Flesh

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Flesh and Broth of Chickens, Birds, Partridges and Pheasants: Astringent and roasted Meats, with Rice, hard Eggs, Millet, and such like other Things are very proper. Baths of sweet Water, with emollient Herbs, ought to be used by her this Month, with some Intermission. And after the bath, let her belly be anointed with Oyl of Roses and Violets; but for her Privy Parts it is better to anoint them with the Fat of Hens, Geese, or Ducks, or with Oyl of Lillies, and the Decoction of Linseed and Fenugreek, boiled with Oil of Linseed and Marshmallows; or with the following Liniment.

Take of Mallows and Marshmallows, cut and shred, of each one Ounce; of Linseed one Ounce; let them be boiled from twenty Ounces of Water to ten; then let her take three Ounces of boiled broth; of Oyl of Almonds, and of Oyl of Flower de-luce, of each one Ounce; of Deer's Suet, three Ounces; let her bathe with this, and anoint her with it warm.

If for fourteen Days before the Birth, she do every Morning and Evening bathe and moisten her Belly with Muscadine and Lavender Water, the Child will be much strengthened thereby. And if every Day she eat toasted Bread, it will hinder any Thing from growing to the Child. Her Privy Parts may be also gently stroaked down with this Fomentation.

Take three Ounces of linseed; of Mallows and Marshmallows sliced, of each one handful; let them be put into a Bag, and boiled immediately; and let the Woman with Child every Morning and Evening take the Vapour of this Decoction in a hollow Stool, taking great Heed that no Wind or Air come to her in any Part; and then let her wipe the Part so anointed with a Linnen Cloth, that she may anoint the belly and Groins, as at first. When she is come so near her Time as to be within ten or fourteen Days thereof, if she begins to feel any more than ordinary Pain; let her use every Day the following Bath.

Take Mallows and Marshmallows, of each one Handful; Cammomile, Herb Mercury, Maiden hair, of each half

a Handful; of linseed four Ounces; let them be boiled in such a sufficient Quantity of Water as may make a Broth therewith: But let her not sit too hot upon the Seat, not higher than a little above her Navel; nor let her sit on it longer than above half an Hour, lest her strength languish and decay; for it is better to use it often, than to stay too long in it. And thus have I shewn how a Child-bearing Woman ought to govern herself in each Month during her Pregnancy: How she must order herself at her Delivery, shall be shewn in another Chapter, after I have first shewn the industrious Midwife how the Child is formed in the Womb, and the Manner of its Decumbiture there.

CH A P. IV.

Of the Parts proper to the Child in the Womb: How it is formed there, and the Manner of its Situation therein.

IN the last Chapter I treated of Conception, shew'd what it was, how accomplished its Signs; and how she who had conceived ought to order herself during the Time of her Pregnancy: Now, before I come to speak of her Delivery, it is necessary that the Midwife be first acquainted with the Parts proper to a Child in the Womb; and also, that she knows how it is formed, and the Manner of its Situation or Decumbiture there; which are so necessary to her, that without the Knowledge thereof no one can tell how to deliver a Woman as she ought. This therefore shall be the Work of this Chapter. I shall begin with the first of these.

Sect. 1. Of the Parts proper to a Child in the Womb.

IN this Section I must first tell you what I mean by the Parts proper to a Child in the Womb, and they are only those that either help to nourish it, whilst it is lodged in that dark Repository of Nature, and that help

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to cloath and defend it there ; and are cast away, as of no more Use, after it is born ; and these are two ; to wit, the Umbelicus, or Navel-Vessels, and by the Secundinum : By the first it is nourished, and by the second cloathed and defended from Wrong. Of each of these I shall speak distinctly ; and first

Of the Umbelicus or Navel Vessels.

THese are four in Number, viz. one Vein, two Arteries, and the Vessel which is called *Uricbos* : 1. The Vein is that by which the Infant is nourish'd, from the Time of its Conception till the Time of its Delivery ; till being brought into the Light of this World, it has the same way of concocting its Food that we have. This Vein ariseth from the Liver of the Child, and is divided in two Parts when it hath passed the Navel ; and these two are again divided and subdivided, the Branches being upheld by the Skin called *Chorion*, of which I shall speak by and by, and are joined to the Veins of the Mother's Womb, from whence they have their Blood for the Nourishment of the Child. 2. The Arteries are two on each Side, which proceed from the black Branches of the great Artery of the Mother ; and the vital Blood is carried by these to the Child, being ready concocted by the Mother. 3. A nervous or sinewy Production is led from the Bottom of the Bladder of the Infant to the Navel, and this is called *Urachos* ; and its Use is to convey the Urine of the Infant from the Bladder to the *Alantois*. Anatomists do very much vary in their Opinions concerning this, some denying any such Thing to be in the Delivery of Women ; and others on the contrary, affirming it ; but Experience has testified there is such a Thing. For *Bartholemew Carbrolius*, the Ordinary Dissector of Anatomies to the College of Physicians at *Montpelier* in France, records the History of a Maid, whose Water being a long Time stopped, at last issued out through her Navel ; and *Johannes Fernelius* speaks of the same Thing that

that happened to a Man of thirty Years of Age, who having a stoppage in the Neck of the Bladder, his Urine issued out of his Navel, many Months together, and that without any Prejudice at all to his Health, which he ascribes to ill lying of his Navel, whereby the *Urachos* was not well dried. And *Volchier Cottas* quotes such another Instance, in a Maid of 34 Years of Age at *Nuremburg* in *Germany*: These Instances, tho' they happen but seldom, are very sufficient to prove, that there is such a thing as an *Urachos* in Men. These 4 Vessels before mentioned, to wit, one Vein, two Arteries, and the *Urachos*, do join near to the Navel, and are united by a Skin which they have from the *Chorion*, and so become like a Gut or Rope, and are altogether void of Sense; and this is that which the good Women call the Navel-String. The Vessels are thus joined together, that so they might neither be broken, severed, nor intangled; and when the Infant is born, are of no use, save only to make up the Ligament which stops the Hole of the Navel, and some other Physical Use, &c.

Of the Secundine, or after Birth.

Setting aside the Name given to this by the Greek and Latins, it is called in English by the Name of *Secundine*, *After Birth*, and *After Burden*; which are held to be four in Number.

1. The first is called *Placentia*, because it resembles the Form of a Cake, and is knit both to the Navel and *Chorion*, and makes up the greatest Part of the *Secundine*, or *After Birth*. The Flesh of it is like that of the Milk or Spleen, soft, red, and tending something to Blackness, and hath many small Veins and Arteries in it: and certainly the chief Use of it is for the containing the Child in the Womb.

2. The second is the *Chorion*: This Skin, and that called the *Amnios*, involve the Child round, both above and underneath, and on both Sides, which the *Alanthois* doth

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not: This Skin is that which is most commonly called the Secundine, as is thick and white, garnished with many small Veins and Arteries, ending in the *Placentia*, before named being very light and slippery. Its Uses is not only to cover the Child round about, but also to receive and safely bind up the Roots, and the Veins and Arteries, or Navel Vessels before described.

3. The third Thing which makes up the Secundine is the *Alantois*, of which there is a great Dispute amongst Anatomists; some say there is such a Thing, and others that there is not: Those that will have it to be a Membrane, say it is white, soft, and exceeding thin, and just under the *Placentia*, where it is knit to the *Urachos* from whence it receives the Urine; and its Office is to keep it separate from the Sweat, that the saltness of it may not offend the tender Skin of the Child.

4. The fourth and last covering of the Child is called *Amnios*, and it is white, soft and transparent, being nourished by some very small Veins and Arteries. Its Use is not only to enwrap the Child round, but also to retain the Sweat of the Child.

Having thus described the Parts proper to the Child in the Womb, I will next proceed to speak of the Formation of the Child therein; as soon as I have explained the hard Terms in this Section; that those for whose Help this is designed, may understand what they read. There is none sure can be so ignorant as not to know that a *Vein* is that which receives Blood from the Liver, and distributes it in several Branches to all the Parts of the Body. *Arteries* proceeding from the Heart, are in a continual Motion, and by their continual Motion quicken the Body. *Nerve* is the same with a *Sinew*, and is that by which the Brain adds Sense and Motion to the Body. *Placentia* properly signifies a Sugar-cake, but in this Section it is used to signify a spongy Piece of Flesh, resembling a Cake, full of Veins and Arteries, and is made to receive the Mother's Blood appointed for the Infants Nourishment in the Womb. *Chorion* is the outward Skin which

which compasseth the Child in the Womb: The *Amnios* is the Inner Skin, which compasseth the Child in the Womb: The *Alantois* is the Skin that holds the Urine of the Child during the Time that it abides in the Womb: The *Urachos* is the Vessel that conveys the Urine from the Child in the Womb to the *Alantois*. — I now proceed to

Sect. 2. *Of the Formation of the Child in the Womb.*

TO speak of the Formation of the Child in the Womb, we must begin where Nature begins; and that is, at the Act of Coition, in which the Womb having received the Generative Seed, without which there can be no Conception, the Womb immediately shuts up itself so close that not the Point of a Needle can enter the inward Orifice; and this it does partly to hinder the issuing out of the Seed again, and partly to cherish it by an imbred Heat, the better to provoke it to Action; which is one Reason why Womens bellies are so lank at their first Conception. The Woman having thus conceived, the first Thing which is operative in the Conception is the Spirit, whereof the Seed is full, which Nature quickening by the Heat of the Womb, stirs it up to Action. This Seed consists of very different Parts, of which some are more and some are less pure. The internal Spirits therefore separateth those Parts that are less pure, which are thick, cold and clammy, from them that are more pure and noble. The less pure are cast to the Outfides, and with them the Seed is circled round, and of them the Membranes are made, in which that Seed which is the most pure, is wrapped round, and kept close together, that it may be defended from Cold, and other Accidents, and operate the better.

The first Thing that is formed, is the *Amnios*, the next the *Chorion*, and they enwrap the Seed round, as it were a Curtain. Soon after this, (for the Seed thus shut up in the Woman lies not idle) the *Navel Vein* is bred, which pierceth

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pierceth those Skins, being yet very tender, and carries a drop of Blood from the Veins of the Mother's Womb to the Seed: from which Drop is formed the *liver*, from which *liver* there is quickly bred the *Vena Cava* or *Chief Vein*, from which all the rest of the Veins that nourish the Body spring, and now the Seed hath something to nourish it, whilst it performs the rest of Nature's Work, and also blood administered to every part of it to form Flesh.

This vein being formed, the Navel Arteries are soon after formed, then the great Artery of which all others are but branches, and then the Heart: For the Liver furnisheth the Arteries with blood to form the Heart, the Arteries being made of Seed, but the Heart and the Flesh of Blood. After this the Brain is formed, and then the Nerves, to give Sense and Motion to the Infant. Afterwards the Bones and Flesh are formed, and of the Bones, first the *Vertebrae*, or Chin Bones, and then the Skull, &c.

As to the Time in which this curious Part of Nature's Workmanship is form'd, Physicians assign four different Seasons, wherein this Microcosm is formed, and its Formation perfected in the Womb: The first is immediately after Coition; the second Time of forming, say they, when the Womb by the force of its own innate Power and Virtue makes a manifest Mutation or Coagulation in the Seed, so that all the Substance thereof seems coagulated Flesh and Blood, which happens about the twelfth or fourteenth Day after Copulation: and tho' this Concretion of fleshy Mass abound with Spirits yet it remains undistinguishable, without any Form, and may be called a rough Draught of the *Fœtus* or *Embryo*. The third Time in which this Fabrick is come to some further Maturity, is when the principal Parts may be in some Measure distinguished, and one may discern the Liver, Umbilical Veins, Arteries, Nerves, Brain and Heart; and this is about eighteen Days after Conception. The fourth and last Time assigned by Physicians for the Formation of the Child, is about the thirtieth Day after Conception,

for a Male, but for a Female they tell us forty two, or forty five Days, is required, tho' for what Reason I know not; nor does it appear by the Birth; for if the Male receive its Formation fifteen Days sooner than the Female, why should it not be born so much sooner too? But, as to that, every Day's Experience shews us the contrary: for Women go the full Time of nine Months both with male and Female. But at this Time of thirty Days (or some will have it 45) the outward Parts may be also seen exquisitely elaborated, and distinguished by Joints; and from this Time the Child begins to be animated, tho' as yet there is no sensible motion; and has all the Parts of the Body, though small and very tender, yet intirely formed and figured, altho' not longer in the whole than one's middle Finger; and from thence forward, the Blood flowing every Day more and more to the Womb, not by intervals, like their Courses, but continually, it grows bigger and stronger to the End of nine Months, being the full Time of a Woman's ordinary Labour.

Very great have been the Disputes among both Philosophers and Physicians about the nourishment of the Child in the Womb, both as to what it is, and which way it receives it: *Almeon* was of Opinion, that the Infant drew in his Nourishment by his whole Body, because it is rare and spungy, as a Sponge sucks in Water on every Side: and so he thought the Infant sucked Blood, not only from his Mother's Veins, but also from the Womb. *Democritus* held, that the Child sucked in the Nourishment at its Mouth. *Hypocrates* affirms, that the Child sucks in both Nourishment and Breath by its Mouth from the Mother, for which he gives two Reasons. 1. That it will suck as soon as it is born, and therefore must have learnt to suck before. 2. Because there are Excrements found in the Guts as soon as it's born. But neither of these Reasons are sufficient to prove his Assertion; For as to the first, *That the Child will suck as soon as it is born, 'tis from a natural Instinct*; for take a young

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young Cat, that never saw her Dam catch a Mouse, and yet she will catch Mice herself as soon as she is able: And as to his second Reason, it is a sufficient Answer to say that the Excrements found in the Guts of an Infant new born, are not Excrements of the first concoction, which is evident, because they don't sink; but are the thickest Part of the Blood, which is conveyed from the Vessels of the Spleen to the Guts. Having therefore said enough to confute the Opinion of the Child's receiving the Nourishment by the Mouth, I do affirm that the Child receives its Nourishment in the Womb by the Navel; and that it should be so, is much more consonant to Truth and Reason: which being granted, it will easily follow, That the Nourishment the Child receives, is by pure Blood conveyed into the Liver by the Navel Vein, which is a Branch of the *Vena Porta*, or Gate-Vein, and passeth to the small Veins of the Liver. Here this Blood is made more pure, and the thicker and rawer Part of it is conveyed to the Spleen and Kidneys, and the thick Excrement of it to the Guts, which is that Excrement found there so soon as they are born. The pure Part is conveyed to the *Vena Cava*, and by it distributed throughout the Body, by the small Veins which like so many small Rivulets, pass to every Part of it. This Blood is accompanied (as all Blood is) with a certain watry Substance; the better to convey thro' the Passage it is to run in; which as in Men is breathed out by sweating, and contained in the *Amnios*, as I have already said.

Sect. 3. Of the Manner of the Child's lying in the Womb.

I Come now to shew after what Manner the Child lies in the Womb, a Thing so essential for a Midwife to know, that she can be no Midwife that's ignorant of it; And yet even about this, Authors extremely differ; for there is not two in ten that agree what is the Form that the Child lies in, in the Womb, or in what Fashion it lies there: And yet this may arise in a great Measure

from the different Figure that the Child is found in, according to the different times of the Woman's Pregnancy: for near the Time of its Deliverance, out of those winding Chambers of Nature, it oftentimes changes the Form in which it lay before for another. *Hippocrates* affirms the Child is so placed in the Womb, as to have his Hands, his Knees, and his Head bent down towards his Feet, so that he lies round together, his Hand upon both his Knees, and his Face between them; so that each Eye touches each Thumb, and his Nose betwixt his Knees, and *Bartholinus* was also of the same Opinion. *Columbus* describes the Posture of the Child thus. The Right Arm bowed, the Fingers whereof under the Ear, and above the Neck; the Head bowed down, so that the Chin toucheth the Breast, the left Arm bowed above both Breast and Face; and the left Arm is propped up by the bending of the Right Elbow: the Legs are left upwards, the Right of which is so lifted up that the Thigh toucheth the Belly, the Knees, the Navel, the Heel toucheth the left Buttock, and the Foot is turned back, and covered the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted to the Breast, the Back lying outward. And thus much shall suffice touching the Opinion of Authors.

I will now shew the several Situations of the Child in the Mother's Womb, according to the different Times of Pregnancy, by which those that are contrary to Nature, and are the chief Cause of all ill Labours, will be the more easily conceived by the understanding Midwife: It ought therefore in the first Place to be observed, that the Infant, as well Male as Female, are generally situated in the midst of the Womb; for tho' sometimes to appearance a Woman's Belly seems higher on one Side than the other, yet it is so with respect to her Belly only, and not of her Womb, in the midst of which it is always placed.

But in the second Place a Woman's great Belly makes different Figures, according to the different Times of

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Pregnancy; for when she is young with Child the *Embryo* is always found of a round Figure; a little Oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raised, to which the Legs are so joined that the Heels touch the Buttocks; the Arms are bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards: so that the Chin toucheth the Breast: In which Posture it resembles one sitting to ease Nature, and stooping down with the Head to see what comes from him. The Spine of his Back is at that Time placed towards the Mother's, the Head uppermost, the Face forwards, and the Feet downwards; and proportionably to its Growth, it extends its Members by little and little, which were exactly folded in the first Month. In this Posture it usually keeps till the seventh or eighth Month; and then by a natural Propensity and Disposition of the upper Part of the body, the Head is turned downwards towards the inward Orifice of the Womb, tumbling as it were over its Head, so that then the Feet are uppermost, and the Face towards the Mother's great Gut: and this turning of the Infant in this Manner, with his Head downwards, towards the latter End of a Woman's Reckoning, is so ordered by Nature, that it may thereby be the better disposed for its Passage into the World, at the Time of its Mother's Labour, which is not then far off, (and indeed several Children turn not at all, until the very Time of birth), for in this Posture all its Joints are more easily extended, in coming forth; for by this Means the Arms and Legs cannot hinder its Birth, because they cannot be bended against the inward Orifice of the Womb; and the rest of the body being very supple, passeth without any Difficulty after the Head, which is hard and big, being past the birth. 'Tis true, there are divers Children that lie in the Womb in another Posture, and come to the birth with the Feet downwards, especially if there be Twins; for then by their different Motions they do so disturb one another, that they seldom come both in the

same Posture at the Time of Labour; but one will come with the Head, and another with the Feet, or perhaps lie Cross: And sometimes neither of them will come right. But however the Child may be situated in the Womb, or in whatever Posture it presents itself at the Time of Birth, if it be not with its Head forwards, as I have before describ'd, it is always against Nature; and the Delivery will occasion the Mother more pain and Danger, and require Care and greater Skill from the Midwife, than when the Labour is more natural: Of which the following scheme will give a great Demonstration, which is the form of a Child in the Womb ready for the Birth, naked and disrobed of all its Tunicles, proper and common.

CHAP. IV.

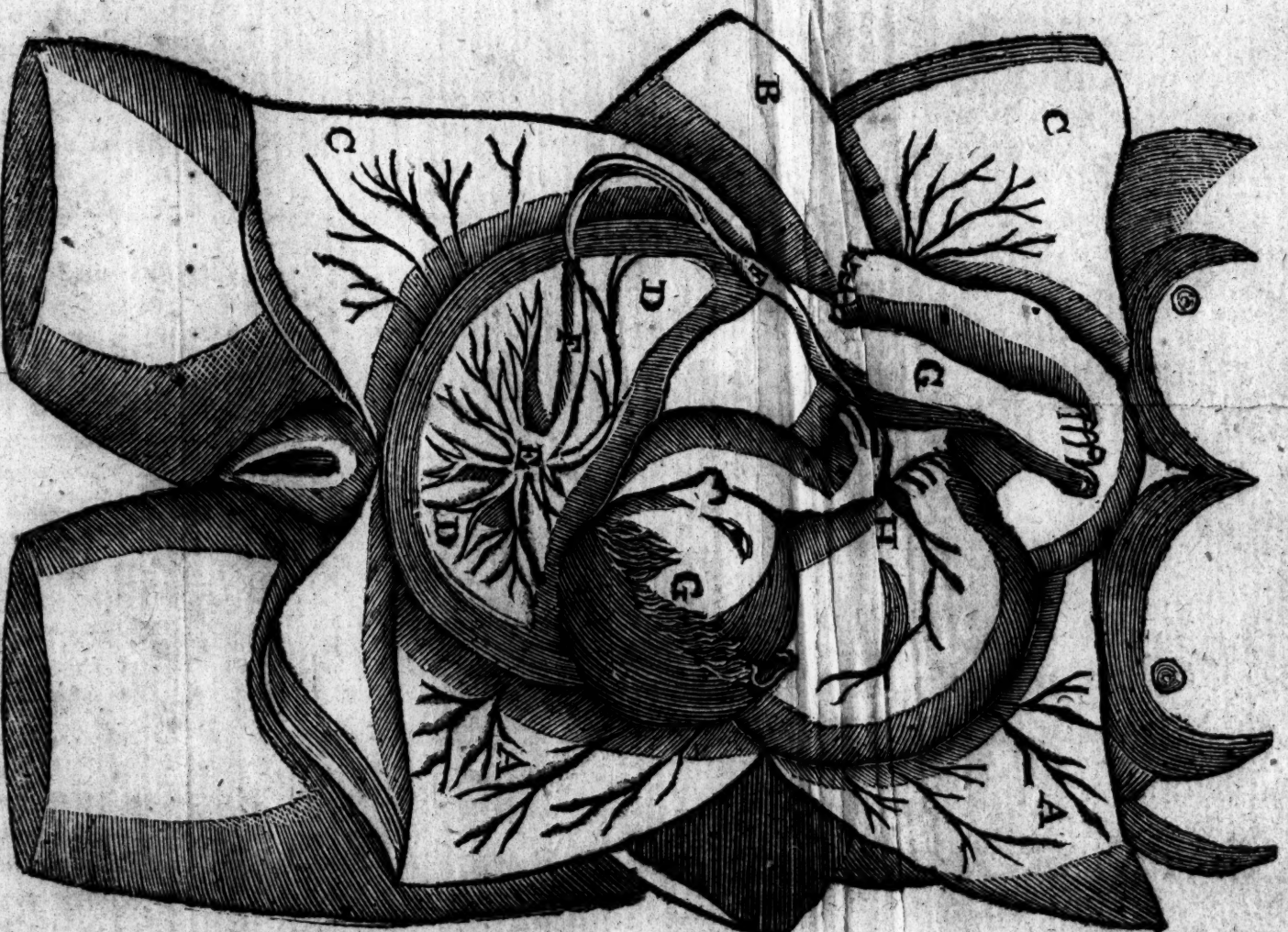
A Guide for Women in Travel, shewing what is to be done when they fall in labour, in order for their Delivery.

THE End of all that we have been treating of, is the bringing forth a Child into the World, with Safety both to the Mother and the Infant, and the whole Time of a Woman's Pregnancy may very well be term'd a kind of Labour; for from the Time of her Conception to the Time of her Delivery she labours under many Difficulties, is subject to many Distempers, and in continual Danger, from one Effect or another, till the Time of Birth comes, and when that comes, the greatest Labour and Travail comes along with it, insomuch that then all her other Labours are forgotten, and that only is called the Time of her Labour, and to deliver her safely is the principal Business of the Midwife. And to assist her therein, shall be the chief Design of this Chapter. The Time of the Child's being ready for its Birth, when Nature endeavours to cast it forth, is that which is properly the Time of a Woman's Labour, Nature then labouring to be eased of its burden. And since many Child-bearing Women

C. G. The Infant as it lieth perfect in the Womb near the Time of Delivery.

And my mistress's Parts were all survey'd By Thee, & so strongly fashioned or made.

The Form of a Child in the Womb, disrob'd of its Tunicles, proper and common.



The Explanation of the Figure.

- AA. THE Portions of the Chorion dissected and removed from its proper Place.
- BA. A Portion of the Amnion.
- CC. The Membrane of the Womb dissected.
- DD. The Placenta, being a fleshy Substance endued with many small Vessels by which the Infant receives its Nourishment.
- E. The Variation of the Vessels which makes up the Navel-string.
- FF. The Navel-string by which the Umbilical Vessels are carried from the Placenta into the Navel.
- GG. The Infant as it lieth perfect in the Womb near the Time of Delivery.
- H. The Insertion of the Umbilical Vessels into the Navel of the Infant.

Plalm cxxxix. 13, 14, 15, 16.

To thee, O blessed Lord, my Voice I'll raise,
And to thy glorious Name ascribe the Praise,
That thou hast me so wonderfully made,
And in my Mother's Womb in Darkness laid;
And there those Wonders wrought'st, no Tongue
can tell,
Thy Works are marvellous I know right well.
My Substance was not hid from thee, when I
Within the Womb was wrought so curiously;
And my thym'st's Parts were all survey'd
By Thee, e'er throughly seasoned or made.

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Women (especially of their first Child) are often mistaken in their Reckoning, and so when they draw near their Time, take every Pain they meet with for their Labour, which oft prove prejudicial and troublesome to 'em, when it is not so. I will in the first Section of this Chapter set down some Signs by which a Woman may know when the true Time of her Labour is come.

SECT. 1. *The Signs of a True Time of a Woman's Labour.*

WHEN Women with Child, especially of their first, perceive any extraordinary Pains in their Belly, they immediately send for their Midwife, as taking it for their Labour, and then if the Midwife be not a skilful and judicious Woman, to know the Time of her Labour, but takes it for granted, without further Enquiry, (for some such there are) and so goes about to put her into Labour, before Nature is prepared for it, she may endanger the Lives of both Mother and Child, by breaking the *Ambion* and *Corion*. These Pains which are often mistaken for Labour, are removed by warm Cloaths laid to the Belly, and the Application of a Clyster or two, by which those pains that precede a true Labour, are rather furthered than hindered. There are also other Pains incident to Women in that Condition, from a Flux of the Belly: which are easily know by the frequent Stools that follow them.

The Signs therefore of Labour, some few Days before, are, That the Woman's Belly, which before lay high, sinks down, and hinders her from walking so easily as she used to do: also there flows from the Womb slimy Humours, which Nature has appointed to moisten and smooth the Passage, that its inward Orifice may be the more easily dilated, when there is occasion; which beginning to open at that Time, suffers that Slime to flow away, which proceeds from the Glandules called *Prostatae*. These are Signs preceding Labour; but when she is presently falling into Labour, the Signs are great Pains

about the Region of the Reins and Loins, which coming and reiterating by Intervals, answer to the bottom of the belly by congruous Throws; and sometime the Face is red and inflamed, the blood being much heated by the Endeavours a Woman makes to bring forth her Child; and likewise, because during these strong Throws, her Respiration is intercepted, which causes the blood to have Recourse to her Face: Also her Privy Parts are swell'd by the Infant's Head lying in the birth, which, by often thrusting, causes those Pains to descend outwards. She is much subject to Vomiting which is a Sign of good Labour and speedy delivery, though by ignorant Women thought otherwise, for good Pains are thereby excited and redoubled: which Vomiting is occasioned by the Sympathy there is between the Womb and the Stomach. Also when the birth is near, Women are troubled with a trembling in the Thighs and Legs, not with Cold, like the beginning of an Ague Fit, but with the Heat of the who's Body, tho' it must be granted, this does not happen always. Also if the Humours, which then flow from the Womb, are discoloured with Blood, it is that which the Midwives call *Show's*, and is an infallible Mark of the Birth's being near. And if then the Midwife puts up her Fingers into the Neck of the Womb, she will find the inner Orifice dilated: at the Opening of which the Membranes, of the Infant containing the Waters, present themselves, and are strongly forced downwards with each Pain she hath; at which Time one may perceive them sometimes to resist, and then again press forward the Finger, being more or less hard and extended, according as the Pains are stronger or weaker. These Membranes, with the Waters in them, when they are got before the Head of the Child, which the Midwives call the *Gathering of the Waters*, resemble, to the Touch of the Finger, those eggs which have no shell, but are covered only with a simple Membrane. After this, the Pains still redoubling, the Membranes are broken by the strong Impulsion of the Waters, which presently flow away, and then

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then the Head of the Infant is presently felt naked, and presents itself at the inward Orifice of the Womb: When these Waters come thus away, then the Midwife may be assured the Birth is very near, this being the most certain Sign that can be; for the *Amnios Allantois* being broken which contained those Waters, by the pressing forward of the Birth; the Child is no better able to subsist long in the Womb afterwards, than a naked Man in a Heap of Snow: now these Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery; and therefore let no Midwife (as some have foolishly done) endeavour to force away the Water, for Nature knows best when the true Time of the Birth is, and therefore retains the Water till that Time. But if by Accident the Water breaks away too long before the Birth, then such Things as will hasten it may be safely admitted: And what those are, I shall shew in another Section.

Sect. 2. *How a Woman ought to be ordered, when the Time of her Labour is come.*

WHen it is known that the true Time of her Labour is come, by the Signs laid down in the foregoing Section, of which those that are most to be relied on are Pains and strong throws in the Belly, forcing downwards towards the Womb. and a Dilation of the inward Orifice, which may be perceived by touching it with the Finger, and the gathering of the Waters before the Head of the Child, and thrusting down of the Membrane which contain them; through which, between the Pains, one may in some Manner with the Finger discover the Part which presents, (as was said before) especially if it be the Head of the Child, by its Roundness and Hardness, I say if these Things concur, and are evident, the Midwife may be sure it is the Time of her Labour; and Care must be taken to get all Things ready that are necessary to comfort the Woman in that Time.

And, the better to help her, be sure to see she be not strait lac'd: You may also give her a pretty strong Clyster, or more, if there be Occasion; provided it be done at the Beginning, and before the Child be too forward, for it will be difficult for her to receive them afterwards. The Benefit accruing hereby will be, that they excite the Gut to discharge itself of its Excrements, that so the Rectum being emptied, there may be more Space for the Dilation of the Passage, likewise to cause the Pains to bear the more downwards, through the Endeavours she makes when she is at Stool: And in the mean Time all other necessary Things for her Labour should be put in Order, both for the Midwife and the Child. To this End some will get a Midwife's Stool: but a Pallet bed-girted is much the best Way, placed near the Fire, if the Season so require; which Pallet ought so to be placed, that there may be easy Access to it on every Side, that the Woman may be the more readily assisted as there is Occasion.

If the Woman abounds with Blood, to bleed her a little may not be improper: for thereby she will both breathe the better, and have her Breasts more at Liberty, and likewise more strength to bear down her Pain, and this she may do without Danger, because the Child being about that Time ready to be born, has no more Need of the Mother's Blood for its Nourishment: besides this Evacuation does many Times prevent her having a Fever after Delivery. Also before her Delivery, if her Strength will permit let her walk up and down her Chamber; and that she may have strength so to do, it will be necessary to give her some good strengthening Things, such as Jelly-broth, new laid Eggs, or some Spoonfuls of burnt Wine. And let her by all Means hold out her Pains, bearing them down as much as she can, at the Time when they take her: and let the Midwife from Time to Time touch the inward Orifice with the Finger to know whether the Waters are ready to break, and whether the Birth will follow soon after: Let her also anoint the Woman's

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man's Privities with emollient Oil, Hogs grease, and fresh Butter, if she finds they are hard to be dilated. Let the Midwife be likewise the while near the Labouring Woman, and diligently observe her Gestures, Complaints and Pains, for by this she may guess pretty well how her Labour advanceth; for when she changeth her ordinary Groans into loud Cries, it is a Sign the Child is very near the Birth; for at that Time her Pains are greater and more frequent. Let the Woman likewise by Intervals, rest herself on the Bed, to regain her Strength, but not too long; especially if she be little, short and thick; for such Women have always worse Labour, if they lie long on their Beds in their Travail; it is better therefore that they walk as much as they can about the Chamber, the Women supporting her under their Arms, if it be necessary, for by this Means, the Weight of the Child causeth the inward Orifice of the Womb to dilate sooner than in bed: and if her Pains be stronger and frequenter, her Labour will not be near so long.

Let not the Labouring Woman be concerned at those Quasms and Vomitings which perhaps she may find come upon her; for they will be much for her Advantage in the Issue, however uneasy she may be for the Time, for they further her Throws and Pains, provoking downwards. But to proceed.

When the Waters of the Child are ready, and gathered, which may be perceived through the Membranes to present themselves to the inward Orifices of the bigness of the whole Dilation, the Midwife ought to let them break of themselves; and not, like some hasty Midwives, who being impatient of the Woman's long Labour, break them, intending thereby to hasten their business; when instead thereof, thereby retard it: For by the too hasty breaking these Waters (which Nature designed to cause the Infant to slide forth the more easy,) it remains dry, by which Means the Pains and Throws of the Labouring Woman are less efficacious to bring forth the Infant than they would otherwise have been

been: it is therefore much the better Way to let the Waters break of themselves; after which the Midwife may with ease feel the Child bare; by that which first presents, and thereby discern whether it comes right, that is with the Head foremost, so that's the most proper and natural way of its Birth: If the Head comes right, she will find it round, big, hard, and equal, but if it be in any other Part, she will feel it unequal, rugged and soft or hard, according to the Nature of the Part it is. And this being the true Time when the Woman ought to Deliver, if Nature be not wanting to perform its Office: and therefore when the Midwife finds the Birth thus coming forward, let her hasten to assist and deliver it; for it ordinarily happens soon after, if it be natural.

But if it happens, as sometimes it may, that the Waters break away too long before the Birth; in such a Case, those Things that hasten Nature may be safely admitted: To which purpose, let her make use of Pennyroyal, Dittany, Juniper-berries, red Coral, Bettony, Featherlow boyl'd in White-wine, and a Draught of it drunk, or it would be much better take the Juice of it when it is in its Prime, which is in May: and having clarify'd it, let them make it into Syrup with double its Weight of Sugar, and keep it by them all the Year, to use when Occasion calls for it. Mugwort, used in the same Manner, is also good in this Case. Also a Dram of Cinnamon Powder given inwardly, profits much in this Case. And so does Tansey bruised and applied to the Privities, or an Oil of it so made, and used as you were taught before. The Stone *Aetites* held to the Privities, is of extraordinary Virtue, and instantly draw away both Child and Afterburden, but great Care must be taken to remove it presently, or it will draw forth the Womb and all; for such is the Magnetick Virtue of this Stone, that both Child and Womb follow it as readily as Iron to the Load stone, or as the Load stone doth the North Star.

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There are many other Things that Physicians affirm are good in this Case: among which are an Ass's or Horse's-Hoof, hung near the Privities: A Piece of red Coral hung near the said Place: A Load-stone helps much, held in the Woman's Left Hand, the Skin which a Snake has cast off, girt about the Middle next the Skin. These Things are mentioned by *Mixaldus*, but setting those Things aside, as not so certain, notwithstanding *Mixaldus* quotes them, the following Prescriptions are very good to give speedy Deliverance to Women in Travail.

1. *A Decoction of White wine made in Savoury and drunk.*
2. *Take wild Tansy, or Silver weed, bruise it and apply it to the Woman's Nostrils.*

3. *Take Date stones, and beat them to Powder, and let her take half a Dram of them in White-wine at a Time.*

4. *Take Parsly, and bruise it, and press out the Juice, and dip a linnen Cloth in it, and put it up so dipped into the Mouth of the Womb, it will presently cause the Child to come away tho' it be Dead; and will bring away the After-burden, also the Juice of Parsley is a Thing of so great Virtue (especially Stene Parsly) that being drunk by a Woman with Child, it cleanseth not only the Womb, but also the Child in the Womb of all gross Humours.*

5. *A Scruple of Castorum in Powder, in any convenient liquor, is very good to be taken in such a Case; and so also is two or three Drops of Spirit of Castorum in any convenient liquor; also eight or nine Drops of Spirit of Myrrh given in any convenient liquor, gives speedy Deliverance.*

6. *Give a Woman in such Case another Woman's Milk to drink it will cause speedy Delivery, and almost without any Pain.*

7. *The Juice of Leeks being drank with warm Water hath a mighty Operation to cause speedy Delivery.*

8. *Take Piony Seeds and beat them in Powder, and mix the Powder with Oyl, with which Oyl anoint the loins and Privities of the Woman with Child, it gives her Deliverance.*

brerance very speedily, and with less Pain than can be imagined.

9. Take a Swallow's Nest, and dissolve it in Water, strain it, and drink warm, it gives Delivery with great Speed and much Ease.

Note this also in general, That all Things that move the Terms, are good for making the Delivery easy: Such is Myrrh, White Amber in White wine, or Lilly-water, two scruples, or a Dram: or give a Drop of Oil of Amber in Vervain water: Or, Cassia Lignea, Dittany, each a Dram, Cinnamon half a Dram, Saffron a Scruple; give a Dram: Or, take Borax Mineral as a Dram, Cassia Lignea a Scruple; Saffron six Grains, and give it in Sack; Or, take Cassia Lignea a Dram; Dittany, Amber, of each half a Dram; Cinnamon, Borax, of each a Dram and a half; Saffron a Scruple, and give her half a Dram: Or, give her some Drops of Oil of hazel in convenient Liquor; or two or three Drops of Oil of Cinnamon in Vervain water. Some prepare the Secundine thus: Take the Navel string, and dry it in an Oven; take two Drams of the Powder. Cinnamon a Dram, Saffron half a Scruple; with Juice of Savin make Troches; give two Drams: Or wash the Secundine in Wine, and bake it in a Pot; then wash it in Endive-water and Wine; take half a Dram of long Pepper, Galangal, of each half a Dram; Plantain and Endive Seed, of each a Dram and a half; Lavender Seed four Scruples; make a Powder: Or, take Laudanum two Drams, Storax, Catamite, Benzoin, each half a Dram; Musk, Ambergreese, each six Grains; make a Powder or Troches for a Fume. Or use Pessaries to provoke the Birth: Take Galbanum dissolved in Vinegar an Ounce, Myrrh two Drams, Saffron a Dram; with Oyl of Orris make a Pessary.

An Ointment for the Navel.

Take Oil of Keir two Ounces, Juice of Savin an Ounce, Leeks and Mercury, each half an Ounce; boil them to Consumtion of the Juice; and Galbanum dissolved in Vinegar

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Vinegar half an Ounce, Myrrh two Drams, Storax Liquid a Dram; round Birthwort, Sowbread, Cinnamon, Saffron, a Dram, with Wax make an Ointment, and apply it,

If the Birth be retarded through the Weakness of the Mother, refresh her with applying Wine and Soap to the Nose, Confect. Alkermes, Diamosc. Diamarg.

These Things may be applied to help Nature in the Delivery, when the Child comes to the Birth the right Way, and yet the Birth is retarded: But if she finds the Child comes the wrong Way, and she is not able to deliver the Woman as she ought to be, by helping Nature, and saving both Mother and Child, (for it is not enough to lay a Woman, if it might be done by another with more Safety and Ease, and less Hazard both to Woman and Child) then let her send speedily for better and more able Help; and not as I once knew a Midwife, when a Woman she was to deliver had hard Labour, rather than a Man Midwife should be sent for, would undertake to deliver the Woman herself, (though told by others, that it was a Man's Business) and in her attempting it, brought away the Child, but left the Head of the Infant behind in the Mother's Womb; and had not a Man Midwife been presently sent for, the Mother had lost her Life, as well as the Child: Such Persons may rather be termed Butchers than Midwives. But supposing the Woman's Labour to be Natural, I will next shew what the Midwife ought to do, in order to her Delivery.

CHAP. V.

Of Natural Labour: What it is is, and what the Midwife is to do in such a labour.

Sect. 1. *What Natural labour is.*

THere are four things requisite to denominate a Woman's Labour Natural: The first is, That it be at the full Time; for if a Woman comes before her Time,

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it cannot be properly termed natural Labour; neither will it be so easily, as if she had compleated her nine Months. The second Thing is, that it be speedy, and without an ill accident; for when the Time of the Birth is come, Nature is not dilatory in the bringing of it forth, without some ill Accident intervene which renders it natural. The third is, that the Child be alive, for all will grant, that the being delivered of a dead Child, is very unnatural. The fourth Thing requisite to a natural Birth is, That the Child come right: For if the Position of the Child in the Womb be contrary to what is natural; and the Event proves it so too often, making that which should be a Time of Life, the Death both of the Mother and Child.

Having thus told you what I mean by natural Labour, I shall next shew how the Midwife is to proceed therein, in order to the Woman's delivery: When all the foregoing Requisites concur, and after the Waters be broke of themselves, let the labouring Woman be conducted to a Pallet Bed, provided near the Fire for that Purpose, as has been already said: and let there rather be a Quilt laid upon the Pallet Bedstead, then a Feather bed, having thereon Linnen and Cloths in many Folds with such other Things as are necessary, and may be changed according to the Exigence requiring it, that so the Women may not be incommoded with the Blood, Waters, and other Filth which is voided in Labour. The Bed ought so to be ordered, that the Woman being ready to be delivered, should lye on her Back upon it, having her Body in a convenient Posture; that is, her Head and Breast a little raised, so that she be between lying and sitting, for being so placed, she is best capable of Breathing, and likewise will have more strength to bear her Pains, than if she lay otherwise, or sunk down in her Bed. Being so placed, she must spread her Thighs abroad, folding her Legs a little towards her Buttocks, somewhat raised by a small Pillow underneath, to the End her Rump should have more Liberty to retire back, and let her

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Feet be laid against some firm Thing : Besides this, let her take hold of some of the good Women attending her with her Hands, that she may the better stay herself during her Pains. She being thus placed near the Side of her Bed, having her Midwife by, the better to assist upon Occasion, let her take Courage, and help her Pains the best she can, bearing them down when they take her ; Which she must do by holding in her Breath, and forcing herself as much as possible, in like manner as when she goes to Stool ; for by such straining, the Diaphragma, or Midriff, being strongly thrust downwards, necessarily forces down the Womb, and Child on it. In the mean Time let the Midwife endeavour to comfort her all she can, exhorting her to bear her Labour courageously, telling her it will quickly be over, and that there is no fear but that she will have a speedy Delivery. Let the Midwife, also, having no Rings on her Hand, anoint it with Oyl or fresh Butter, and therewith dilate gently the inward Orifice of the Womb, putting her Fingers Ends into the Entry thereof, and then stretch them one from the other, when her Pains take her ; by this Means endeavouring to help forward the Child, and thrusting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing the Parts also with fresh Butter, if it be necessary.

When the Head of the Infant is somewhat advanced into this inward Orifice, the Midwife's Phrase is, *It is crowned*, because it girds and surrounds it just as a Crown, but when it is so far that the Extremity begins to appear without the Privy Parts, then they say, *The Child is in the Passage* ; and at this Time the Woman feels herself as it were scratch'd, or prick'd with Pins, and is ready to imagine, that the Midwife hurts her, when it is occasion'd by the violent Distention of those Parts, and the Laceration which at sometimes the Bigness of the Child's Head causeth there. When Things are in this Posture, let the Midwife seat herself conveniently to receive the Child ; which will now come quickly ; and with her Fingers
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Ends (which she must be sure to keep close pared) let her endeavour to thrust the crowning of the Womb (of which I have spoken before) back over the Head of the Child. And as soon as it is advanced as far as the Ears or thereabouts, let her take hold of the two Sides with her two Hands, and when a good Pain comes, she may quickly draw forth the Child, taking Care that the Navel-string be not then entangled about the Neck, or any other Part, as sometimes it is, lest thereby the After-burden be pulled with Violence, and perhaps the Womb also, to which it is fastened; and so either cause her to Flood, or else break the Strings, both which are of bad Consequence to the Woman, whose Delivery may thereby be render'd the more difficult. It must also be carefully heeded, that the Head be not drawn forth straight, but shaking it a little from one Side to the other, that the Shoulders may sooner and easier take their Place, immediately after it be past, which must be done without losing any Time least the Head being past, the Child be stop't there, by the Largeness of the Shoulders, and so come in Danger of being suffocated and strangled in the Passage; as it sometimes happens, for want of Care therein. But as soon as the Head is born, if there be Need, she may slide in her Fingers under the Arms-pits, and the rest of the Body will follow without Difficulty.

As soon as the Midwife hath in this Manner drawn forth the Child, let her put it on one Side, lest the Blood and Waters which follow immediately, should do it an Injury, by running into its mouth and nose, as it would do if it lay on her Back, and so endanger the choaking it. The Child being thus born, the next thing requisite is to bring away the After-burden. But before that, let the Midwife be very careful to examine whether there be no more Children in the Womb; for sometimes a Woman may have Twins that expected it not; which the Midwife may easily know by the Continuance of the Pains after the Child is born, and the Bigness of the Mother's Belly. But the Midwife may be more sure of it, if she

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puts her Hand up to the Entry of the Womb, and finds there another Water gathering, and a Child in it presenting to the Passage; and if she finds so, she must have a Care of going about to fetch the After-Birth, till the Woman be delivered of all the Children she is pregnant with. Wherefore the first String must be cut, being first tied with a Thread, three or four double, and fasten the other End with a String to the Woman's Thigh to prevent the Inconvenience it may cause hanging between her Thighs. And then removing the Child already born, she must take Care to deliver her of the rest, whether more or less, observing all the same Circumstances as were to the first. After which it will be necessary to fetch away the After-Birth or Births. But of that I shall treat in another Section; and first shew what is to be done to the New born Infant.

Sect. 2. Of the Cutting of the Child's Navel-string.

THOUGH this is by many accounted but a Trifle, yet great Care is to be taken about it; and it shews none of the least Art and Skill of a Midwife to do it as it should be: And that it may be so done, the Midwife ought to observe, 1. The Time. 2. The Place. 3. The Manner. 4. The Event.

The Time is as soon as ever the Infant comes out of the Womb, whether it brings part of the After-Birth with it or not; for sometimes the Child brings into the World a piece of the *Amnios* upon its Head, and is what the good Women call the Caul; and ignorantly attribute some extraordinary Virtue to the Child that is so born; but this Opinion is only the Effect of their Ignorance; for when a Child is born with such a Crown, (as some call it) upon its Brows, it generally betokens Weakness and denotes a short Life. — But to the Matter in Hand. As soon as the Child is come into the World, consider whether it be weak or strong; and if it be weak, let the Midwife gently put back part of the vital and natural Blood

Blood into the Body of the Child by its Navel: for that recruits a weak Child; (the vital and natural spirits being communicated by the Mother to the Child, by its Navel-string) But if the Child be strong, that Operation is needless. Only let me advise you that many Children that are born seemingly Dead, may be soon brought to Life again, if you squeeze one six or seven Drops of Blood out of that Part of the Navel string which is cut off, and give it to the Child inwardly.

As to the Place in which it should be cut, that is, whether it should be cut long or short, it is that which Authors can scarce agree in, and which many Midwives quarrel about; some prescribing it to be cut at four Fingers Breadth; which is at the best but an uncertain Rule, unless all Fingers were one Size: it is a received Opinion, that the Parts adapted to Generation, are either contracted or dilated, according to the Cutting of the Navel string; and that's the Reason that Midwives are generally so kind to their own Sex; that they leave a longer Part of the Navel string of a Male than of a Female; because they would have the Males well provided for the Encounter of *Venus*. And the Reason they give why they cut that of Females shorter, is, because they believe it makes them modest, and their Privities narrower, which makes them more acceptable to their Husbands. *Mixaldus* was not altogether of the Opinion of these Midwives; and therefore he orders the Navel string to be cut long in both Male and Female Children; for which he gives this Reason, that the Instruments of Generation follow the Proportion of it: and therefore if it be cut too short in a Female it will be a Hindrance to her having Children. I will not go about to contradict this Opinion of *Mixaldus*, because he was a great Searcher into the Mysteries of Nature: and for that Reason, I will acquaint you with two Things more out of *Mixaldus*, that Experience has made good. The one is, That if the Navel string of a Child after it is cut, be suffered to touch the Ground, the Child will never hold its Water, nei-
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ther sleeping nor waking ; but will be subject to an involuntary making of Water all its Life-time. The other is, That a Piece of the Child's Navel-string carried about one, so that it touch his Skin, defends him that wears it both from the Falling-sickness and Convulsions.

As to the Manner how it must be cut. Let the Midwife take a brown Thread four or five times double, of an Ell long, or thereabouts, tied with a Single Knot at each of the Ends, to prevent their entangling ; and with this Thread so accommodated (which the Midwife must have in a readyness before the Woman's Labour, as also a good Pair of Scissars, that so no Time may be lost) let her tie the String within an Inch of the Belly, with a double Knot ; and turned about the Ends of the Thread, let her tie two more on the other Side of the String, reiterating it again, if it be necessary ; then let her cut off the Navel another Inch below the Ligature, towards the After-birth ; so that there only remains but two Inches of the String, in the midst of which will be the Knot we speak of ; which must be so strait knit as not to suffer a drop of Blood to squeeze out of the Vessels, but Care must be taken not to knit it so strait, as to cut it in two ; and therefore the Thread must be pretty thick, and pretty strait knit, it being better too strait than too loose ; for some Children have miserably lost their Lives with all their Blood, before it was discovered, because the Navel string was not well tied. Therefore great Care must be taken that no Blood squeeze through ; for if there do, new Knots must be made with the rest of the String : You need not fear to bind the Navel string very hard, because they are void of Sense, and that Part of it which you leave on, falls off of its own accord in a very few Days ; ordinarily six or seven, and sometimes sooner. But rarely carries longer than the eighth or ninth. When you have thus cut the Navel string, then take care the Piece that falls off, touch not the Ground, for the Reason I told you *Mizaldus* gave, which Experience has justified.

As to the last Thing I mentioned which is the Event or Consequence, or what follows cutting of the Navel-string. As soon as the Navel string is cut off, apply a little Cotton or Lint to the Place, to keep it warm, lest the Cold enter into the body of the Child, which it will most certainly do, if you have not bound it hard enough. If the Lint or Cotton you apply to it be dipt in Oil of Roses, it will be the better; then having put another small Rag three or four Times double upon the Belly, upon the Top of all, put another small bolster, and then swathe it with a Linnen Swathe, four fingers broad to keep it steady: lest by toiling too much, or by being continually stirred from Side to Side, it comes to fall off before the Navel-string, which you left remaining, is fallen off. It is the usual Custom of Midwives to put a piece of a burnt Rag to it, which we commonly call Tinder: But I would rather advise them to put a little of Bole Armonic to it, beaause of its drying Quality. But this shall suffice to be spoken, as to the Cutting of the Navel-string.

Sect. 3. How to bring away the After-burden.

A Woman cannot be said fairly to be delivered, tho' the Child be born, till the After-burden be also taken from her: herein differing from most Animals, who, when they have brought forth their Young cast forth nothing else, but some Waters, and the Membranes which contained them. But Women have an After-Labour, which sometimes prove more dangerous than the first: And how to bring it safely away, without Prejudice to her, shall be my Business to shew in this Section.

As soon as the Child is born, before the Midwife either ties or cuts the Navel-string, lest the Womb should close, let her having taken the String, wind it once or twice about one or two of the Fingers of her left-hand, joined together the better to hold it, with which she may draw it moderately, and with the right-hand she may only take a single

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a single hold of it above the left near the Privities, drawing likewise with that very gently, resting the while the Fore-finger of the same Hand, extended and stretched forth along the String towards the Entry of the *Vagina*; always observing for the more Facility, to draw it from the Side where the Burden cleaves least, for in so doing, the rest will separate the better: And special Care must be taken, that it be not drawn forth with too much Violence, lest by breaking the String near the Burden, the Midwife be obliged to put the whole Hand into the Womb, to deliver the Woman; and she had need be a very skilful Person that undertakes it, lest the Womb to which this Burden is sometimes very strongly fastened be not drawn away with it, as it has sometimes happen'd. It is therefore best to use such Remedies as may assist Nature. And here take Notice, that what brings away the Birth, will soon bring away the After birth. And therefore, for the effecting this Work, I will lay down the following Rule.

1. Use the same Means in bringing away the After-birth, that you made use of to bring away the Birth; for the same Care and Circumspection is needful now, that was then.

2. Consider the Labouring Woman cannot but be much spent by what she has already undergone in bringing forth the Infant; and therefore be sure to take care to give her something to comfort her. And in this Case good Jelly broths, also a little Wine and Toast in it, and other comforting Things will be necessary.

3. A little white Hellebore in Powder, to make her Sneeze, is in this Case very proper.

4. Tansy and the Stone *Ætitis*, applied as before directed, is also of good use in this Case.

5. If you take the Herb Vervain, and either boil it in Wine, or make a Syrup with the Juice of it, which you may do by adding to it its double Weight of Sugar (having clarified the Juice before you boil it) and a Spoonful or two of that given to the Woman, is very efficacious

ous to bring away the Secundine ; and Featherfew and Mugwort have the same Operation, taken as the former.

6. Alexander boiled in Wine, and the Wine drank ; also sweet Chervile, sweet Cicely, Angelica roots, and Mustard wort, are excellent Remedies in this Case.

7. Or if these fail, the Smoak of Marigolds received up a Woman's Privities, by a Funnel, have been known to bring away the After-birth, even when the Midwife let go her hold.

8. Which is all I shall add in this Case. Boil Mugwort in Water, till it be very soft ; then take it out and apply it in a Manner of a Poultice to the Navel of a labouring Woman, and it instantly brings away both Birth and After-birth ; but special Care must be taken to remove it as soon as they come away, lest by its longer tarrying, it should draw away the Womb also. But thus much shall suffice to be spoken of bringing away the After-burden in all Natural Labours.

SECT. 4. Of laborious and Difficult Labours, and how the Midwife is to proceed therein.

TO proceed in this Section the more regularly, it will be necessary to acquaint the Reader, That there are three sorts of bad Labours ; all painful and difficult, but not all properly unnatural. It will be necessary to distinguish these.

The first of these bad Labours is that wherein the Mother and Child suffer very much, by extreme Pain and Difficulty, even though the Child come right ; and this is distinguishably called laborious Labour.

The second is that which is difficult, and differs not much from the Former : except that besides those extraordinary Pains, it is generally attended with some unhappy Accident, which by retarding the Birth causes the Difficulty. And these Difficulties to be removed, accelerates the Birth, and hastens Delivery.

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Some have asked what the Reason is that Women bring forth their Children with so much Pain? I answer, The Sense of Feeling is distributed to the whole Body by the Nerves, and the Mouth of the Womb being so strait that it must of Necessity be dilated at the Time of the Woman's Delivery, the dilating thereof stretches the Nerves, and from thence comes the Pain. And therefore the Reason why some Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others, as skilful Anatomists do easily discover.

But to proceed: The best way to remove these Difficulties that occasion such hard Pains and Labour as I am here to treat of, is to shew from whence they proceed: for the Cause of any Distemper being known, is as much as half the Cure. Now the Difficulty of Labour proceeds either from the Mother, or the Child, or both.

From the Mother, by Reason of the In disposition of her Body; or may be from some particular Part only, and chiefly the Womb; as when the Woman is weak, and the Mother is not active to dispel its Burden; or from Weakness, or Disease, or want of Spirit: Or it may be from some strong Passion of the Mind, with which she was before possessed: It may be also because she may be too young, and so may have the passages too strait; or too old, and then, if it be their first Child, because her Parts are too dry and hard, and cannot be so easily dilated; as happens also to them which are too lean. Likewise those who are either small, short or misshapen, as crooked Women, who have not a Breast strong enough to help their Pains, and to bear them down, and Persons that are crooked, having sometimes the Bones of the Passage not well shaped: The Cholick also hinders Labour, by preventing the true Pains: And all great and acute Pains make labour very troublesome by hindering the true pains: As when the Woman is taken with a violent Fever, a great Flooding, frequent Convulsions, Bloody flux, or any other great Distemper.

Also Excrements retained cause much Difficulty, and so does a Stone in the Bladder; or when the Bladder is full of Urine, without being able to void it; or when the Woman is troubled with great and painful piles. It may also be from the passages, when the membranes are thick, the Orifice too strait, and the Neck of the Womb is not sufficiently open, the Passages are dressed and strained by Tumours in the adjacent Parts, or when the Bones are too firm and will not open, which very much endangers Mother and Child; or when the Passes are not slippery by Reason of the Waters having broke so soon, or of the Membranes being too thin. The Womb may be also out of Order with respect to its bad Situation, or Conformation, having its Neck too strait, hard and callous, which may easily be so naturally, or may come by Accident, being many Times caused by a Tumour, Aposthume, Ulcer, or superfluous Flesh.

As to hard Labour occasioned by the Child, it is when the Child happens to stick to a Mole, or when it is so weak it cannot break the Membranes, or if it be too big all over, or in the Head only, or if the Navel-Vessels are twisted about its Neck; when the Belly is Hydropical, or when it is monstrous, having two Heads or being enjoined to another Child, also when the Child is dead, or so weak that it can contribute nothing to its Birth, likewise when it comes wrong, or when there are two more. And to all these various Difficulties, there is oftentimes one more; and that is, the Ignorance of the Midwife, for want of understanding her Business; hinders Nature in her Work, instead of helping her.

Having thus looked into the Causes of hard Labour, I will now shew the industrious Midwife how she may minister some Relief to the Labouring Woman under these difficult Circumstances. But it will require Understanding and Judgment in the Midwife, when she finds a Woman in difficult Labour, to know the particular Obstruction, or Cause thereof, that so a suitable Remedy may be applied: As for Instance, when it happens by the Mother's

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ther's being too young, and too strait, she must be gently treated, and the Passages anointed with Oil, Hog's Lard, or fresh Butter, to relax and dilate them the easier; lest there should happen a Rupture of any Part when the Child is born, for sometimes the *Peritonæum* breaks with the Skin, from the Privities to the Fundament. But if a Woman be in Years of her first Child, let her lower Parts be anointed to mollify the inward Orifice, which in such a Case, being more hard and callous, does not easily yield to the Distention of Labour; which is the true Cause why such Women are longer in Labour, and also why their Children, being forced against the inward Orifice of their Womb (which, as I have said, is a little callous) are born with great Bumps and Bruises on their Heads. Those Women that are small and mishapen, should not be put to Bed, at least till their Waters are broke; but rather kept upright, and assisted to walk about the Chamber, by being supported under the Arms; for by that Means they will breathe more freely, and mend their Pains better than on the Bed, because there they lay all on a Heap. As for those that are very lean and have hard Labour from that Cause, let them moisten the Parts with Oils and Ointments, to make them more smooth and slippery, that the Head of the Infant and the Womb be not so compressed and bruised by the Hardness of the Mother's Bones which form the Passage. If the Cause be Weakness, she ought to be strengthened the better to support her Pains, to which End give her good Jelly Broths, and a little Wine with a Toast in it. If she fears her Pains, let her be comforted, assuring her that she will not endure many more, but be delivered in a little Time. But if her Pains be slow and small, or none at all, they must be provoked by frequent and pretty strong Glysters, that so they may be excited hereby: After which, let her walk about the Chamber, that so the Weight of the Child may help them forward. But if she flood or have Convulsions, she must then be helped by a speedy Delivery, the Operation whereof I shall re-

late in this Section of Unnatural Labours. If she be Constive, let her use Glysters, which may also help to dispel the Cholick, at those Times very injurious, because attended with useles Pains, because such as bear not downwards, and so help not forward the birth. If she finds an Obstruction or Stoppage in Urine, by Reason the Womb bears too much on the Bladder, let her lift up her belly a little with her Hand, and try if by that she receives any benefit; if she finds she does not, it will be necessary to introduce a Catheter into her Bladder, and thereby to draw forth her Urine. If the Difficulty be from the ill Posture of a Woman, let her be placed otherwise in a Posture more suitable and convenient for her. Also if it proceed from the Indispositions of the Womb, as from its oblique Situation, &c. it must be remedied as well as can be, by the placing of her Body accordingly. Or if it be by a vicious Conformation, having the Neck too hard, too callous, and too strait, it must be anointed with Oils and Ointments, as before directed. If the Membranes be so strong, as that the Waters don't break in due Time, they may be broken with the Fingers, if the Midwife be first well assured, that the Child be come very forward into the Passage, and ready to follow presently after, or else by the breaking of these Waters too soon, the Child may be in Danger of remaining dry a long Time, to supply which Defect, you may moisten the Parts with Fomentations, Decoctions and emollient Oils; which yet is not half so well, as when Nature does the Work in her own Time, with the ordinary Slime and Waters, which do best when they come in their own proper Time and Place. But these Membranes do sometimes press forth with the Waters, three or four Fingers Breadth out of the Body before the Child, resembling a Bladder full of Water; but there is then no great Danger to break them if they be not already broken; for when the Case is so, the Child is always in a Readiness to follow, being in the Passage: But let the Midwife be very careful not to pull it with her Hand,

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Hand, lest the After-burden be thereby loosened before its Time, for it adheres thereto very strongly. If the Navel-string happen to come first, it must presently be put up again, and kept up too, if possible; or otherwise the Woman must be immediately delivered. But if the After-burden should come first, it must not be put up again, by no Means; for the Infant having no further Occasion for it, it would be but an Obstacle if it were put up; in this Case it must be cut off, having tied the Navel-string: and afterwards draw forth the Child with all the Speed that may be, lest it be suffocated.

Sect. 5. Of Women labouring with a dead Child.

WHen the Difficulty of Labour arises from a dead Child, it is a Case of great Danger to the Mother, and great Care ought to be taken therein: But before any thing be done, the Midwife ought to be well assured that the Child is dead indeed: Which may be known by these Signs.

1. The Breast suddenly slacks, and falls flat, or bags down.
2. A great Coldness possesses the Belly of the Mother especially about the Navel.
3. Her Urine is thick, with a filthy stinking Settling at the Bottom.
4. No Motion of a Child can be perceived; for the Tryal whereof, let the Midwife wet her Hand in Warm-water, and lay it upon her Belly; for that if it be alive, will make it stir.
5. She is very subject to dream of dead Men, and be affrighted therewith.
6. She has extravagant Longings to eat such Things as are against Nature.
7. Her Breath stinks, though not used so to do.
8. When she turns herself in Bed, or rises up, the Child sways that way; like a Lump of Lead.

But these Things carefully observed, the Midwife may make a Judgment whether the Child be alive or dead; especially if the Childbearing Woman takes the following Prescription:

Take half a Pint of White-wine and burn it, and add thereto half an Ounce of Cinnamon, but no other Spice what-soever, and when she has drank it, if her travailing Pains come upon her, the Child is certainly dead; but if not, the Child may possibly be either Weak or Sick, but not dead; and this which will bring her Pains upon her, if it be dead, will refresh the Child, and give her ease, if it be living: For Cinnamon refresheth and strengthneth the Child in the Womb.

Now if upon Trial, it be found the Child be dead, let the Mother do all she can to further her Delivery, because a dead Child can be no ways helpful therein. It will be necessary therefore that she take some comfortable Things to prevent her Fainting, by Reason of those putrid Vapours ascending from the dead Child. And in Order to her Delivery, let her take the following Herbs boiled in White Wine (or at least as many of them as you can get) *viz. Dittany, Betony, Penny-royal, Sage, Feather-few, Centory, Ivy leaves and Berries.* Let her also take sweet Basil in Powder, half a Dram at a Time in White-wine. Let her Privities be also anointed with the Juice of Garden tansy. Or if you take Tansy in the Summer, when it may be most plentifully had, and before it run up to the Flower, and having bruised it well boil it in Oil till the Juice of it be consumed. If you set it in the Sun, after you have mixed it with Oil, before you boil it, and there let it remain a Month together, it will be more effectual. This an industrious Midwife, who would be prepared against all Events, ought to have always by her. As to the manner of her Delivery, the same Methods must be used as are mentioned in the Section of natural Labour. And here I cannot but commend again the Stone *Ætites*, held near the Privities, whose magnetick Virtue renders it exceeding necessary on this Occasion,

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Occasion, for it draws the Child any Way, with the same Facility as the Load-stone draws Iron.

Let the Midwife also make a strong Decoction of Hyssop with Water, and let the Woman drink it very hot, and it will in a little Time bring away the dead Child.

If as soon as she is delivered of the dead Child, you are in doubt that Part of the After birth be left behind in her Body, (for in such Cases as these, many Times it is rotten, and comes away by Piece-meal) let her continue drinking the same Decoction till her Body is cleansed.

A Decoction made of the Herb Master wort, used as you did the Decoction made of Hyssop, works the same Effect. Let the Midwife also take Roots of Palipodium, and stamp them very well; warm them a little, and bind them on the Sides of her Feet, and it will soon bring away the Child either alive or dead.

The following Medicines likewise are such as stir up the expulsive Faculty: But in this Case they must be made stronger, because the Motion of the Child ceaseth.

Take Savin, round Birthwort, Troches of Myrrh, Castor, each a Dram, Cinnamon half an Ounce, Saffron, a scruple; give a Dram with Savin water. Or,

Take Borax, Savin, Dittany, each an Ounce, Myrrh Asaram roots, Cinnamon, Saffron, each half a Dram; make a Powder, give a Dram.

But she may purge first, and put her in an emollient Bath, anointing her round about the Womb, with Oil of Lillies, sweet Almonds, Cammomile, Hen and Goose grease. Also foment to get out the Child with a Decoction of Mercury, Orris, wild Cucumbers, Seæthus, Broom flowers. Then anoint the Privities and Loins with Ointment of Sow-bread. Or,

Take Coloquintida, Argarick, Birthwort, each a Dram; make a Powder, add Ammoniacum dissolved in Wine, Ox-gall, each two Drams, with Oil of Kier make an Ointment. Or, This Pessary. —

Take Birthwort: Orris, black Hellebore, Coloquintida, Myrrh, each a Dram powdered, Ammoniacum dissolved

in Wine, Ox-gall, each two Drams, Or make a Fume with Asses Hoof burnt, or Galbanum, or Castor, and let it be taken in with a Funnel.

To take away Pains and strengthen the Parts, foment with the Decoction of Mugwort, Mallows, Rosemary, Wormwood, Mirtles, St. John's wort, each half an Ounce, Sperma-ceti two Drams, Deers suet an Ounce, with Wax make an Ointment. Or,

Take Wax four Ounces, sperma ceti an Ounce, melt them, dip Flax therein, and lay it all over her Belly.

If none of these Things will do, the last Remedy is to use Chirurgery, and then the Midwife ought without delay to send for an expert and able Man Midwife, to deliver her by Manual Operation; of which I shall treat more at large in the next Chapter.

C H A P. VI.

Of Unnatural Labour, and what is to be done therein.

IN shewing the Duty of a Midwife, when the Child bearing Woman's Labour is unnatural, it will be requisite to shew in the first Place what I mean by unnatural Labour, for, for Women to bring forth Children in Pain and Sorrow is natural, and common to all. Therefore that which I call unnatural, is when the Child comes to the Birth in a contrary Posture to that which Nature ordained, and in which the generality of Children come into the World. Now as Truth is both one, but Error dilates itself into infinite Variety; so it is in this Case: There is but one proper, right and natural way or Posture, in which Children come to the Birth, but there are as many wrong and unnatural Ways of Birth, as there are different Postures of Children when they come to be born; The right and natural Birth, is, when the Child comes with its Head first, and yet even this is too short a Definition of a natural Birth; for if any Part of the Head but the Crown comes first, so that the Body follow
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not in a strait Line, 'tis a wrong and difficult Birth, even tho' the Head come first: Therefore if the Child come with its Feet or with the Side a cross, it is quite contrary to Nature; or to speak more plainly, that which I call unnatural. Now there are four general Ways that a Child may come wrong: The first is, When any of the Fore-parts of the Body first present themselves. Secondly, When by an unhappy Transposition, any of the Hinder parts first present themselves. Thirdly, When either of the Sides; or, Fourthly, the Feet, present themselves first: To these four, all the particular and different wrong Postures that a Child can present itself in, for the Birth may be reduced: And therefore I shall confine myself herein, to treat only of these four more general wrong Postures.

Sect. 2. *How to deliver a Woman of a dead Child by Manual Operation.*

THE last Section of the last Chapter, was about the Delivering of a Woman of a dead Child, wherein several Things were directed to be applied in order to facilitate the Delivery; but when all these fail, a Manual Operation is absolutely necessary: In order to which, let the Operator acquaint the Woman with the absolute Necessity there is of such an Operation, and that as the Child has already lost his Life, there is no other way left for the saving of hers; let him also tell her, for her Encouragement, that he doubts not but with the Divine blessing, to deliver her safely, and that the Pain rising thereby, will not be so great as she fears. And then let him endeavour to stir up the Woman's Pains, by giving her some sharp Clysters, to excite her Throws to bear down and bring forth the Child: And if this prevails not, let him proceed with this Manual Operation.

First, therefore let her be placed cross the bed that he may Operate the easier; and let her lie on her back, with her Hips a little higher than her Head, or at least

the Body equally placed. when it is necessary to put back or turn the Infant, to give it a better Posture, being thus situated, she must fold her Legs so as her Heels be toward her Buttocks and her Thighs spread, and held so by a Couple of strong Persons; there must be others also to support her under her Arms, that the Body may not slide down when the Child is drawn forth, for which sometimes a great Strength is required; let the Sheets and Blankets cover her Thighs for Decency sake and with respect to the Assistance, and also to prevent her catching cold; the Operator herein governing himself as well with Respect to his own Convenience, and the Facility and Surety of the Operation, as to the other Things. Then let him anoint the Entrance of the Womb with Oil or fresh Butter, if it be necessary, that so he may with more ease introduce his Hand, which must also be anointed: And having by the Signs beforementioned received Satisfaction that it is a dead Child, he must do his Endeavour to fetch it away as soon as possible he can, and if the Child offers the Head first he must gently put it back until he hath Liberty to introduce his Hand quite into the Womb; then sliding it along under the Belly to find the Feet, let him draw it forth by them, being very careful to keep the Head from being locked in the Passage, and that it be not separated from the Body; which may be effected the more easily, because the Child being very rotten and putrefied, the Operator, is not so mindful to keep the Breast and Face downwards, as he is in living Births. But if notwithstanding all these Precautions, by reason of the Child's Putrefaction, the Head should be separated, and left behind in the Womb, it must be drawn forth according to the Directions which shall be given in Sect. 3. of this Chapter for that Purpose. — But when the Head coming first, is so far advanced that it cannot be well put back, 'tis better to draw it forth so, than torment the Woman too much by putting it back, to turn it, and bring it by the Feet: But the Head being a Part round and slippery, it may so happen that the Operator

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rator cannot take hold of it with his Fingers by reason of its Moisture, nor put them up to the Side of it, because the Passage is filled with its Bigness, he must take a proper Instrument, and put it up as far as he can without Violence, between the Womb and the Child's Head, observing to keep the Point of it towards the Head, (for the Child being dead before, there can be no Danger in the Operation) and let him fasten it there, giving it good hold upon one of the Bones of the Skull, that it may not slide; and after it is well fixed in the Head, he may therewith draw it forth, keeping the Ends of the Fingers of his left Hand flat upon the opposite Side, the better to help to disengage it, and by wagging it by little and little, to conduct it directly out of the Passage, until the Head be quite born; and then taking hold of it with the Hands only, the Shoulders may be drawn into the Passage, and so, sliding the Fingers of both Hands under the Arm-pits, the Child may be quite delivered; and then the After burden fetched to finish the Operation; being careful not to pluck the Navel string too hard, lest it break, as it often happens, when it is corrupted.

If the dead Child comes with the Arm up to the Shoulders so extreemly swelled that the Woman must suffer too great a Violence to have it put back, 'tis then (being first well assured the Child is dead) best to take it off at the Shoulders joint, by twisting three or four Times about, which is very easily done, by reason of the Softness and Tenderness of the Body; after the Arm is so separated, and no longer possessing the Passage, the Operator will have more room to put up his Hand into the Womb, to fetch the Child by the Feet and bring it away.

But altho' the Operator be sure the Child is dead in the Womb, yet he must not therefore presently use Instruments, because they are never to be used, but when Hands are not sufficient, and there is no other Remedy to prevent the Woman's Danger, or to bring forth the Child any other Way: And the judicious Operator will chuse that Way which is the least hazardous and most safe

Sect. 2. How a Woman must be delivered, when the Child's Feet come first.

THERE is nothing more obvious to those whose Business it is to assist labouring Women, than that the several unnatural Postures in which Children present themselves at their Births, are the Occasion of most of the bad Labours and ill Accidents that happen unto Women in such Condition.

And since Midwives are very often obliged because of the unnatural Situations, to draw the Children forth by the Feet, I conceive it to be most proper to shew first, how a Child must be brought forth that presents itself in that Posture, because it will be a Guide to several of the rest.

I know indeed that in this Case, 'tis the Advice of several Authors to change the Figure, and place the Head so, that it may present to the Birth; and this Counsel I should be very inclinable to follow, could they but also shew how it must be done: But it will appear very difficult, if not impossible to be performed, if we would avoid the Dangers that by such violent Agitations both the Mother and Child must be put into; and therefore my Opinion is, That 'tis better to draw it forth by the Feet, when it presents itself in that Posture, than to venture a worse Accident by turning.

As soon therefore as the Waters are broke, and it is known that the Child comes thus, and that the Womb is open enough to admit the Midwife's or Operator's Hand into it, or else by anointing the Passages with Oil or Hog's grease, to endeavour to dilate it by Degrees, using her Fingers to this Purpose; spreading them one from the other, after they are together entered, and continuing to do so till it be sufficiently dilated, then taking Care that her Nails are well pared, and no Rings on the Fingers, and her Hands well anointed with Oil or fresh Butter, and the Woman plac'd in the Manner directed in the former Section, let her gently introduce her Hand in-

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to the Entry of the Womb; where, finding the Child's Feet, let her draw it forth in the Manner I shall presently direct; only let her first see whether it presents one Foot, or both; and if but one Foot, she ought to consider whether it be the right Foot, or the left; and also in what Fashion it comes; for by that Means she will soonest come to know where to find the other; which as soon as she knows, and finds, let her gently draw it forth with the other; but of this she must be especially careful, *viz.* that the Second be not the Foot of another Child; for, if so, it may be of the most fatal Consequence, for she may sooner split both Mother and Child than draw them forth; but this may be easily prevented, if she does but slide her Hand up the first Leg and Thigh, to the Twist, and there find both Thighs join'd together, and depending from one and the same Body: And this is also the best Means to find the other Foot, when it comes with but one.

As soon as the Midwife hath found both the Child's Feet, she may draw them forth, and holding them together, may bring them by little and little in this Manner, taking afterwards hold of the Legs and Thighs as soon as she can come at them, drawing them so till the hips become forth: Whilst this is doing, let her observe to wrap the Parts in a single Cloth, that so her Hands being already greasy, slide not on the Infant's Body, which is very slippery, because of the viscous Humours which are all over it, and prevent one's taking good hold of it; which being done, she may take hold under the Hips, so to draw it forth to the beginning of the Breast, and then let her on both Sides with her Hand bring down the Arms along the Child's Body, which she may then easily find; and then let her take Care that the Belly and Face of the Child be downwards; for if it should be upwards, there would be some Danger of its being stopt by the Chin over the Share Bone. And therefore, if it be not so, she must turn it to that Posture; which may be easily done if she take hold on the Body when the Breast and Arms are

are forth in the Manner we have said, and draws it with turning it in Proportion on that Side which it most inclines to, till it be turned with the Face downwards, and so having brought it to the Shoulders, let her lose no Time, desiring the Woman at the same Time to bear down: that so at drawing the Head at that Instant may take its Place, and not be stopt in the Passage. Some Children there are whose Heads are so big, that when the whole Body is born, yet that stops in the Passage, tho' the Midwife takes all the Care possible to prevent it. And when this happens, she must not endeavour only to draw forth the Child by the Shoulders, lest she sometimes separate the Body from the Head, as I have known it done by the Midwife, but she must discharge it by little and little from the Bones in the Passage with the Fingers of each Hand, sliding them on each Side opposite the one to the other, sometimes above, and sometimes under, until the Work be ended, endeavouring to dispatch it as soon as possible, lest the Child be suffocated, as it will unavoidably be, if it should remain long in that Posture, and this being well and carefully effected, she may soon fetch away the After-birth, as I have before directed.

Sect. 3. How to bring away the Head of the Child, when separated from the Body, and left behind in the Womb.

TH O' the utmost Care be taken in bringing away the Child by the Feet, yet if the Child happen to be dead, it is sometimes so putrified and corrupted, that with the least Pull the Body separates from the Head, and remains alone in the Womb, and cannot be brought away but with Manual Operation, and Difficulty, so it being extremely slippery, by reason of the Place where it is, and from the Roundness of its Figure on which no Hold can well be taken: And so great many Times is the Difficulty in this Case, that sometimes two or three able Practitioners in the Art of Midwifery, have one after the

the other effect it, and Strive to deliver for the observe

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the other left the Operation unfinished, as not able to effect it, after the utmost Efforts of their Industry, Skill, and Strength : So that the Woman, not being able to be delivered, perished. To prevent which fatal Accidents for the Time to come, let the following Operation be observed :

When the Infant's Head, separated from its Body, is left alone behind, whether through Putrefaction, or otherwise, let the Operator immediately, without any delay, whilst the Womb is yet open, direct his right Hand to the Mouth of his Head (for no other Hold can there be had) and having found it, let them put one or two of his Fingers into it, and his Thumb under the Chin, and then let him draw it by little and little, holding it so by the Jaw ; but if that fails, as sometimes it will, when putrefied, then let him pull forth his right Hand, and slide up his left, with which he must support the Head, and with the right let him take a narrow Instrument called a *Crotchet*, but let it be strong, and with a single Branch, which he must guide along the Inside of his Hand, with the Point of it towards it, for fear of hurting the Womb ; and having thus introduced it, let him turn it towards the Head, for to strike either into an Eye-hole, or the Hole of an Ear, or behind the Head, or else between the Suture, as he finds it most convenient and easy ; and then draw forth the Head so fastened, with the said Instrument, still helping to conduct it with his left Hand ; but when he hath brought it near the Passage, being strongly fastened to the Instrument, let him remember to draw forth his Hand, that the Passage, not being filled with it, may be the larger and easier, keeping still a Finger or two, on the Side of the Head, the better to disengage it.

There is also another Way to this, with more Ease and less Hardship than the former ; which is this, Let the Operator take a soft Fillet or Linnen Slip, of about four Fingers Breadth, and the Length of three Quarters of an Ell or thereabouts ; taking the two Ends with the left Hand,

Hand, and the Middle with the right : And let him so put it up with his right, as that it may be beyond the Head, to embrace it as a Sling doth a Stone ; and afterwards, draw forth the Fillet by the two Ends together, it will easily be drawn forth, the Fillet not hindering the least Passage, because it takes up little or no Place.

When the Hand is thus fetch'd out of the Womb, Care must be taken that not the least Part of it be left behind, and likewise to cleanse the Woman well of her After-burden, if yet remaining. Some have question'd whether the Child's Head yet remaining in the Womb, and the After-birth too, which ought to be brought away first ? The Answer to which Question may be by Way of Distinction ; that is to say, if the Burden be wholly separated from the Sides of the Womb, that ought to be first brought away, because it may also hinder the taking hold of the Head, but if it still adheres to the Womb, it must not to be meddled with till the Head be brought away ; for if one should then go about to separate it from the Womb, it might then cause a Flooding, which would be augmented by the Violence of the Operation ; the Vessels to which it is join'd, remaining for the most part open, as long as the Womb is distended, which the Head causeth while it is retain'd in it, and cannot close till this strange Body be voided, and then it doth by contracting and compressing itself together, as has been more fully before explain'd. Besides, the After-birth remaining thus cleaving to the Womb during the Operation, prevents it from receiving easily either bruise or hurt.

Sect. 4. *How to deliver a Woman when the Side of the Child's Head is presented to the Birth.*

TH^{O'} some may think it a natural Labour, when the Child's Head may come first ; but yet if the Child's Head presents not the right Way, even that is an unnatural Labour ; and therefore tho' the Head comes first, yet if it be the Side of the Head, instead of the Crown, it

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is very dangerous both to the Mother and Child, for the Child may sooner break its Neck than be born in that Manner ; and by how much the Mother's Pains continue to bear the Child, which is impossible unless the Head be rightly placed, the more the Passages are stop't, therefore as soon as the Position of the Child is known, the Woman must be laid with all Speed, lest the Child should advance further in this vicious Posture, and thereby render it more difficult to thrust it back ; which must be done in order to place the Head in the Passage right as it ought to be.

To this Purpose therefore place the Woman so that her Hips may be a little higher than her Head and Shoulders causing her to lean a little upon the opposite Side to the Child's ill Posture ; then let the Operator slide up his Hand, well anointed with Oil, by the Side of the Child's Head, to bring it right gently with his Fingers between the Head and the Womb ; but if the Head be so engag'd that it cannot be done that Way, he must then put his Hand up to the Shoulders, that so, by thrusting them back a little in the Womb, sometimes on the one Side, and sometimes on the other, he may, by little and little, give it a natural Position. I confess, it would be better if the Operator could put back the Child by its Shoulders with both his Hands, but the Head takes up so much room, that he will find much ado to put up one, with which he must perform his Operation with the help of the Fingers Ends of the other Hand, put up as far as necessary ; after which let him excite and put forwards the Child's Birth, as when the Labour is natural.

Some Children present their Face first, having their Heads turned back, in which Posture it is extremely difficult that a Child should be born ; and if it continue so long, the Face will be swell'd, and withal black and blue, that it will at first Sight seem monstrous, which is occasion'd as well by the Compression of it in that Place, as by the Midwife's Fingers handling it too rudely, in order to place it in a better Posture : But this Blackness will wear

wear away in three or Four Days time, anointing it often with Oil of sweet Almonds. To deliver this Birth, the same Operation must be used, as in the former, when a Child comes with the Side of the Head; only let the Midwife or Operator work very gently, to avoid as much as possible the bruising of the Face.

Sect. 5. How to deliver a Woman when the Child presents one or both Hands, together with the Head.

Sometimes the Infant will present some other Part together with its Head; which if it does, it is usually one or both its Hands; and this hinders the Birth, because the Hands take up part of that Passage which is little enough for the Head alone; besides that, when this happens, they generally cause the Head to lean on one Side; and therefore this Position may be very well styled unnatural. When the Child presents that, the first Thing to be done, after it is perceived, must be to prevent it from coming down more, or engaging further in the Passage; and therefore the Operator, having placed the Woman on the Bed, with her Head a little lower than her Hips, must put and guide back the Infant's Head with his own as much as may be, or both of them, if they both come down, to give way to the Child's Head, and this being done, if the Head be on one Side, it must be brought into its natural Posture, in the middle of the Passage, that it may come in a strait Line, and then proceed as directed in the foregoing Section.

Sect. 6. How a Woman is to be delivered, when the Hands and Feet of the Infant come together.

THere is none but will readily grant, that when the Hands and Feet of an Infant present together, the Labour must be unnatural, because it is impossible a Child should be born in that Manner: In this therefore when the Midwife guides her Hand towards the

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Orifice of the Womb, she will perceive only many Fingers close together; and if it be not sufficiently dilated, it will be a good while before the Hands and Feet will be exactly distinguished; for they are sometimes so shut and pressed together, that they seem to be all of one and the same Shape, but where the Womb is open enough to introduce the Hand into it, she will easily know which are the Hands, and which are the Feet; and having well taken Notice thereof, let her slide her Hand, and presently direct it towards the Infant's Breast; which she will find very near, and then let her very gently thrust back the Body towards the bottom of the Womb, leaving the Feet in the same Place where she found them: And then having placed the Woman in a convenient Posture; that is, to lay her Hips a little raised above her Breast and Head, (which Situation ought always to be observed when the Child is to be put back into the Womb) let the Midwife afterwards take hold of the Child by the Feet, and draw it forth, as is directed in the second Section.

This Labour, tho' somewhat troublesome, yet is much better than when the Child presents only his Hands: For the Child must be quite turned about, before it can be drawn forth; but in this, they are ready, presenting themselves; and in this there is not much to do, but to lift and thrust back a little the upper Part of the Body which is almost done of itself, by drawing it alone by the Feet.

I confess there are many Authors that have written of Labour, who would have all wrong Births reduced to a natural Figure; which is to turn it, that it may come with the Head first; but those who have thus written are such as never stood the Practick Part: For if they had had the least Experience herein, they would know, that it is very often impossible; at least if it were to be done, that Violence must necessarily be used in doing it, that would very probably be the Death of Mother and Child

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in the Operation. I would therefore lay down, as a general Rule, that whensoever an Infant presents itself wrong to the Birth, in what Posture soever from the Shoulders to the Feet, it is the best Way, and soonest done to draw it out by the Feet; and that it is better searching for them, if they do not present themselves, rather than to try to put it in the natural Posture, and place the Head foremost; for the great Endeavours necessary to be used in turning the Infant in the Womb, do so much weaken both Mother and Child, that there remains not afterwards Strength enough to commit the Operation to the Work of Nature, for usually the Woman hath no more Throws nor Pains fit for Labour, after she has been so wrought upon; for which Reason it would be very difficult and tedious at best, and the Child, by such an Operation made very weak, would be in extream Danger of perishing before it could be born. It is therefore much better, in these Cases, to bring it away immediately by the Feet: searching for them, as I have already directed, when they do not present themselves; by which the Mother will be prevented of a tedious Labour, and the Child be often brought alive into the World, who otherwise would hardly escape Death. And thus much shall suffice to be said of unnatural Labours; for by the Rule already given, a skilful Artist will know how to proceed in any other Posture in which the Child shall present itself.

Sect. 7. *How a Woman shall be deliver'd that has Twins, which present themselves in different Postures.*

WE have already spoken something of the Birth of Twins in the Chapter of natural Labour; for it is not an unnatural Labour barely to have Twins, provided they come in a right Position to the Birth. But when they shall present themselves in divers Postures, they come properly under the Denomination of unnatural Labours: And if when one Child presents itself in a

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wrong Figure, it makes the Labour dangerous and unnatural, it must needs make it much more so, when there are several, and render it not only more painful to the Mother and Children, but the Operator also; for they are then so constrained and pressed, that they often trouble each other, and hinder both their Births, besides which, the Womb is then so fill'd with them, that the Operator can hardly introduce his Hand, without much Violence, which he must do, if they are to be turn'd, or thrust back, to give them a better Position.

When a Woman is pregnant with two Children, they rarely present to the Birth together, the one being generally more forward than the other, and that's the Reason that but one is felt, and that many Times the Midwife knows not that there are Twins, till the first is born, and that she is going to fetch away the After birth. In the fifth Chapter, wherein I treated of natural Labour, I shew'd how a Woman should be deliver'd of Twins, presenting themselves both right; and therefore, before I close this Chapter, of unnatural Labours, it only remains, that I shew what ought to be done, when they either both come wrong, or one of them only, as for the most part it happens: The first generally coming right, and the second with the Feet forward, or in some worse Posture. In such a Case, the Birth of the first must be hasten'd, as much as possible, to make Way for the second, which is best brought away by the Feet, without endeavouring to place it right, even though it was somewhat inclining towards it, because it has been already tir'd and weaken'd by the Birth of the first, as well as its Mother, that there would be greater Danger of its Death, than likelihood of its coming out of the Womb that Way.

But if, when the first is born naturally, the second should likewise offer its Head to the Birth, it would be then best leaving Nature to finish what she has so well begun; and if Nature should be too slow in her Work, some of those Things mention'd in the fourth Chapter to accelerate

accelerate the Birth, may be properly enough apply'd: And if, after that, the second Birth should be yet delay'd, let a Manual Operation be deferred no longer, but the Woman being properly placed, as has been before directed; let the Operator direct his Hand gently into the Womb to find the Feet, and so draw forth the second Child; which will be the more easily effected, because there is Way made sufficient by the Birth of the first; and if the Waters of this second Child be not broke, as it often happens, yet intending to bring it away by the Feet, he need not scruple to break the Membranes with his Finger; for tho' when the Birth of a Child is left to the Operation of Nature, it is necessary that the Waters should break of themselves, yet when the Child is brought out of the Womb by Art, there is no Danger in breaking them; nay, on the contrary, it becomes necessary, for without the Waters are broke, it would be almost impossible to turn the Child.

But herein principally lies the Care of the Operator, that he be not deceived, when either the Hands or Feet of both Children, offer themselves together to the Birth; in this Case he ought well to consider the Operation, as whether they be not joined together, or any other Ways monstrous; and which Part belongs to one Child, and which to the other; that so they may be fetched one after the other, and not both together, as might be, if it were not only consider'd, taking the right Foot of the one, and the left Foot of the other, and so drawing them together, as if they both belong'd to one Body, because there is a left and a right; by which Means it would be impossible ever to deliver them: But a skilful Operator will easily prevent this, if having found two or three Feet of several Children, presenting together in the Passage, and taking aside two of the forwardest, a Right and a Left, and sliding his Hand along the Legs and Thighs up to the Twist, if forwards, or to the Buttocks, if backwards, he finds them both belong to one Body; of which being thus assured, he may begin to draw

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Sect. I.

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draw forth the nearest, without regarding which is strongest or weakest, bigger or less, living or dead, having first put a little aside that Part of the other Child, which offers to have the more way ; and so dispatch the first, whenever it is, as soon as may be ; observing the same Rules, as if there were but one, that is, keeping the Breast and Face downwards, with every Circumstance directed in that Section where the Child comes with it's Feet first ; and not fetch the Burden till the second Child be born. And therefore when the Operator hath drawn forth one Child, he must separate it from the Burden, having tied and cut the Navel-string, and then fetch the other by the Feet, in the same Manner ; and afterwards bring away the After-burden with the two Strings, as hath been before shewed. If the Children present any other Part than the Feet, the Operator may follow the same Method as is directed in the foregoing Section, where the several unnatural Positions are fully treated of.

C H A P. VII.

Directions for Child-bearing Women in their Lying in.

IN the fourth, fifth and sixth Chapters, we have treated at large of Womens Labour, and how they may be safe delivered both in natural and unnatural Labours ; Having therefore thus brought the good Woman to Bed ; I will in this Chapter direct how she ought to be ordered in her Lying in.

Sect. I. *Shewing how a Woman newly delivered ought to be ordered.*

AS soon as she is lain in her Bed, let her be placed in it conveniently for Ease and Rest ; which she stands in great need of, to recover herself of the great Fatigue she underwent during her Travail ; and, that she may lie the more easily, let her Head and Body
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be a little raised, that she may breathe more freely, and cleanse the better, especially of that Blood which then comes away, that so it may not clod; which being retained, caused very great Pain.

Having thus placed her in her Bed, let her drink a Draught of burnt white Wine, when you have first melted therein a Dram of *Sperma Ceti*. The Herb Vervain is also a most singular Herb for a Woman in this Condition, boiling it in what she either eats or drinks, fortifying the Womb so exceedingly, that it will do it more good in two Days than any thing else you can give her will do in two Weeks, having no offensive Taste, though very pleasant Virtues. And this is no more than what she stands in Need of, for her lower Parts being greatly distended by the Birth of the Infant, it is good to endeavour the Prevention of an Inflammation there. Let there be also outwardly applied, all over the Bottom of the Belly and Privities, the following Anodine or Cataplasm: *Take two Ounces of Oil of sweet Almonds, with two or three new laid Eggs, Yolks and Whites, stirring them together in an Earthen Pipkin, over hot Embers, till it comes to the Consistence of a Poullice; which being spread upon a Cloth, must be applied to those Part indifferently warm; having first taken away the Clousers, (which were put to her presently after her Delivery) and likewise such Clods of Blood as were there left. Let this lie on five or six Hours; and then renew it again as you see Cause.*

Great Care ought to be taken at first, that if her Body be very weak, she be not kept too hot, for Extremity of Heat weakens Nature, and dissolves the Strength; and whether she be weak or strong, be sure that no cold Air come near at first; for Cold is an Enemy to the Spermatick Parts, and if it get into the Womb, it increases the After-pains, causes Swelling in the Womb, and hurts the Nerves. As to her Diet, let it be hot, and let her eat but a little at a time. Let her avoid the Light for the three first Days, and longer, if she be weak;

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for her Labour weakens her Eyes exceedingly, by a Harmony between the Womb and them. Let her also avoid great Noises, Sadness, and Trouble of mind.

If the Womb be foul, which may be easily perceived by the Impurity of the Blood, (which will then either come away in Clots, or Stinking; or if you suspect any of the After burden to be left behind, which may sometimes happen) make her a Drink of Featherfew, Mugwort, Penny-royal, and Mother of Thyme, boiled in White-wine, and sweetened with Sugar.

Panada, and new laid Eggs, is the best meat for her at first, of which she may eat often, not too much at a Time. And let her use Cinnamon in all her meats and Drinks; for it is a great Strengtheners to the Womb.

Let her stir as little as may be, till after the fifth, sixth, or seventh Day of her Delivery, if she be weak. And let her talk as little as may be, for that weakens her.

If she goes not well to Stool, give a Clyster made only with the Decoction of mallows, and a little brown Sugar.

When she hath lain in a Week, or something more, let her use such Things as close the Womb, of which Knot-grass and Comfry are very good, and to them you may add a little polipodium, for it will do her good, both leaves and roots being bruised.

Sect. 2. How to remedy those Accidents which a Lying in Woman is subject to.

I. **T**HE first common and usual Accident that troubles Women in their Lying In, is After-pains, about the Cause whereof Physicians make no small Stir, some affirming one thing to be the Cause, and some another: But it is most certain, that they proceed from Cold and Wind contained in the bowels, with which they are easily filled after Labour, because there they have more Room to dilate, than when the Child was in the Womb; by which they were compressed, and also because the Nourishment,

ishment and Matter contained as well in them as in the Stomach, have been so confusedly agitated from Side to Side, during the Pains of Labour, by the frequent Throws which always must compress the Belly, that they could not be well digested, whence the Wind is afterwards generated; and by Consequence the Gripes which the Woman feels running into her Belly from Side to Side, according as the Wind moves more or less, and sometimes likewise from the Womb because of the Compression and Commotion, which the Bowels make: These being generally the Cause, let us now apply a suitable Remedy.

1. Boil an Egg soft, and pour out the Yolk of it, with which mix a Spoonful of Cinnamon-water, and let her drink it; and if you mix with it two Grains of Ambergrease, it will be the better, and yet Vervain taken in any Thing she drinks, will be as effectual as the other.

2. Give the Lying-in Woman, immediately after Delivery, Oyl of sweet Almonds, and Syrup of Maiden-hair mix'd together. Some prefer Oyl of Walnuts, provided it be made with Nuts that are very good, but tastes worse than the other at best. They will lenify the Inside of the Intestines by its Unctuousness, and by what Means bring away that which is contained in them more easily.

3. Take and boil Onions very well in Water, then stamp them with Oyl, and Cinnamon and Seed in Powder, spread them upon a Cloth, and apply them to the Region of the Womb.

4. Let her be careful to keep her Belly very hot, and not to drink too cold; and if they prove very violent, hot Cloths from Time to Time must be laid to her belly or a Pancake fry'd with Walnut Oyl, may be applied to it without swathing her Belly too strait. And for the better evacuating the Wind out of the Intestines, give her a Clyster, which may be repeated as often as Necessity requires.

5. Take Bay-berries, beat them to Powder, put the Powder upon a Chaffing-dish of Coals, and let her receive the Smoak of them up her Privities.

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6. Take Tar and barrows-greese, of each an equal Quantity, boil them together, and whilst it is boiling, add a little Pidgeons Dung to is. Spread some of this upon a Linnen Cloth, and apply it to the Reins of the back of her that is troubled with After-pains, and it will give her speedy Ease.

Lastly, Let her take half a Dram of Bay-berries, beaten into Powder, in a Draught of Muscadell, or Tent.

II. Another Accident to which Women in Child-bed are subject, is the Hemorrhoids, or Piles, occasioned through their great straining, in bringing the Child into the World. To cure this,

1. Let her be let blood in the Vein Saphæna.

2. Let her use Polypodium in her Meat and Drink, bruised and boiled.

3. Take an Onion, and having made a Hole in the Middle of it, fill it full of Oil; roast it, and having bruised it all together, apply it to the Fundament.

4. Take a Dozen of Snails without Shells, if you can get them, or else so many Shell-snails, and pull them out; and having bruised them with a little Oil, apply them warm to the Fundament.

5. Take as many Woodlice as you can get, and bruise them; and having mixed them with a little Oil, apply warm, as before.

6. If she go well to Stool, let her take an Ounce of Cassia Fistula, drawn at Night going to bed, she need no Change of Diet after.

III. Retention of the Menstrues is another Accident happening to Women in Child-bed; and which is of so dangerous a Consequence, that if not timely remedied, it proves Mortal. Where this happens,

1. Let the Woman take such Medicines as strongly provoke the Terms, and such are Dittany, Betony, Penny-Royal, Savory, Feverfew, Centory, Juniper-berries, Piony-Roots.

2. Let her take two or three Spoonfuls of Briony water every Morning.

3. Gentian-roots, beaten into Powder, and a Dram of them taken every Morning in White-wine is an extraordinary Remedy.

4. The Roots of *Birthwort*, either long or round, so used and taken as the former, is very good.

5. Take twelve Piony Seeds, and beat them into very fine Powder, and let her drink them in a Draught of hot *Cardus* Posset-Drink; and let her Sweat after it. And if this last Medicine don't bring them down the first Time she takes it, let her take as much more three Hours after, and it seldom fails.

IV. Over-flowing of the Menstrues is another Accident incident to Child-bed Women.

1. The Shepherd's Purse, either boiled in any convenient Liquour, or dried and beaten into Powder, and it will be an admirable Remedy to stop them; this being especially appropriated to the Privities.

2. The Flowers and Leaves of Brambles, or either of them, being dried, and beaten into a Powder, and a Dram of them taken every Morning in a Spoonful of Red-wine, or in a Decoction of the Leaves of the same (which perhaps is much better) is an admirable Remedy for the immoderate Flowing of Terms in Women.

V. Excoriations, Bruises, and Rents of the lower Part of the Womb, are often occasioned by the violent Distention and Separation of the four Caruncles in a Woman's Labour: For the healing whereof,

As soon as the Woman is laid, if there be only simple Contusions and Excoriations, let the Anodine Cataplasme formerly directed, be applied to the lower Parts to ease the Pain, made of the Yolks and Whites of new laid Eggs, and Oil of Roses boiled a little over warm Embers, continually stirring it till it be equally mixed, and then spread upon fine Cloth, it must be applied very warm to the bearing place for 5 or 6 Hours, and when it is taken away lay some fine Rags dipped in Oil of *St. John's-worth*,

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On each side of the Bearing-Place, or let the Part excoriated be anointed with Oil of St. John's-worth, twice or thrice a Day, also foment the Parts with Barley-water and Honey of Roses, to cleanse them from the Excrements which pass. And when the Woman makes Water, let them be defended with fine Rags, and thereby hinder the Urine from causing Smart and Pains.

IV. The Curdling and Clotting of the Milk, is another Accident that often happens to Women in Child-bed: For in the Beginning of Child-bed, the Woman's Milk is not putrified, because of the great Commotions her Body suffered during her Labour, which affected all the Parts, and it is then mixed with many other Humours. Now this Clotting of the Milk does for the most Part proceed from the Breasts not being fully drawn; and that either because she hath too much Milk, and that the Infant is too small and weak to suck at all; or because she doth not desire to be a Nurse, for the Milk in those Cases remaining in the Breast after Concoction, without being drawn, loseth the Sweetness and the Balsamick Quality it had, and by reason of the Heat it acquires, and the too long Stay it makes there, it sours, curdles, and clots; in like Manner as we see Runnet put into ordinary Milk turns it into Curds: This Curdling of the Milk may be also caused by having taken a great Cold, and not keeping the Breast well covered.

But from what Causes soever this Curdling of the Milk proceeds, the most certain Remedy is, speedily to draw the Breasts until they are emitted and dried. But in regard to the Infant, by Reason of its Weakness, cannot draw strong enough, the Woman being hard marked when her Milk is curdled; it will be most proper to get another Woman to draw her Breasts until the Milk comes freely, and then she may give her Child suck. And that she may not afterwards be troubled with a Supplage of Milk, she must eat such Diet as gives but little Nourishment, and that she keeps her Body open.

But if the Case be such, that the Woman neither can nor will be a Nurse, 'tis then necessary to apply other Remedies for the Curing of this Distemper. For then it will be the best not to draw her Breasts, for that will be the Way to bring more Milk into them; which in this Case must by all Means be prevented: For which Purpose it will be necessary to empty the Body by bleeding in the Arm: Besides which, let the Humours be drawn down by strong Clysters, and bleeding in the Foot, nor will it be amiss to purge gently: And to digest, resolve and dissipate the curdled Milk, apply the Cataplasm of pure Honey, or that of the four Brains boiling in a Decoction of Sage, Milk, Smallage and Fennel, mixing with it Oil of Camomile, with which Oil let the Breasts be also well anointed. This following Linament is also good to scatter and dissipate the Milk.

A Linament to scatter and dissipate the Milk.

That the Milk flowing back to the Breasts, may without Offence be dissipated, you must use this Ointment:

Take pure Wax, two Ounces; of Linseed Oil half a Pound; when the Wax is melted, let the Linament be made, wherein Linnen Cloths must be dipped, and according to their Largeness be lain upon the Breast, and when it shall be discussed, and pained no more, let other Linnen Cloths be dipped in the distilled Water of Acorns, and put upon them.

Note, That the Cloths dipped in the distilled Water of Acorns, must be used only by those that cannot nurse their own Children; but if a Swelling in the Breasts of them which give suck do arise from Abundance of Milk, and threaten an Inflammation, let them use the former Ointment, but abstain from using the distilled Water of Acorns.

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C H A P. VIII.

Directions for Nurses, in ordering New-born Children.

HAVING in the former Chapter shewn how the lying-in Woman should be ordered, it is now high Time to take Care of the Infant: To whom, the first Service that should be performed for it, is the Cutting of the Navel string, of which I have spoken at large before, Page 59.

Sect. 1. *What is to be done to the New born Infant, after Cutting the Navel string.*

WHEN the Child's Navel string hath been cut according to the Rules before prescribed, let the Midwife presently cleanse it from the Excrements and Filth it brings into the World wsth it; of which some are within the Body, as the Urine in the Bladder, and the Excrement found in the Guts; and others without, which are thick, and whitish, and clammy, proceeding from the Sliminess of the Waters: There are Children sometimes so covered all over with this, that they would say, they were rubbed over with soft Cheese, and some Women are of so easy a Belief, that they really think it so; because they had eaten some while they were with Child From these Excrements let the Child be cleansed with Wine and Water a little warmed, washing every Part of its Body therewith, but chiefly the Head, because of the Hair, also the Folds of the Groins, Armpits, and the Cods or Privities; which Parts must be gently cleansed with a Linnen-Rag, or a soft Sponge dipped in this luke-warm Wine. If this clammy or viscid Excrement stick so close that it will not be so easily washed off from those Places, it may be fetch'd off with Oil of Sweet Almonds, or a little fresh Butter melted with Wine, and afterwards well dried off: She must also make Tents of fine Rags, and, wetting them in hie

Liquor therewith unstop the Ears and Nostrils, but for the Eyes, wipe them only with a dry soft Rag, not dipping it in the Wine, lest it should make them smart.

The Child being thus washed and cleansed from its native Blood and Impurities, which attended it into the World, it must in the next Place be searched to see whether all Things be right about it, and that there be no Fault or Dislocation; whether its Nose be strait, or its Tongue be tied; or whether there be any Bruise or Tumour of the Head, or whether the Mold be not over-shotten; also whether the *Scrotum* (in case it be a Boy) be not blown up and swelled; and in short, whether it has suffered any Violence by it's birth in any Part of its body, and whether all the Parts be well and duly shap'd, that so suitable Remedies may be applied, if any Thing be not found right. Nor is it enough to see that all be right without, and that the Outside of the body be cleansed, but she must chiefly observe whether it dischargeth the Excrements retained within, and whether the Passages are open, for some have been born without having them perforated; therefore let her examine whether the Conduits of the Urine and Stool be clear: For want of which some have died, not being able to void their Excrements, because timely Care was not taken at first: As to the Urine, all Children, as well Males as Females, do make Water as soon as they are born, if they can, especially when they feel the Heat of the Fire, and sometimes also the Excrements, but not so soon as the Urine. If the Infant does not Ordure in the first Day, then put up into its Fundament a small Suppository, to stir it up to be discharged, that it may not cause painful Gripes, by remaining so long in its belly. A sugar'd Almond may be proper for this Purpose, anointed over with a little boiled Honey, or else a small Piece of Castile-soap, rubbed with fresh butter, she may also give the Child to this Purpose, a little Syrup of Roses or Violets at the Mouth, mixed with some Oil of
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sweet Almonds drawn without Fire, anointing the Belly also with the same Oil, or a little fresh Butter.

The Midwife having thus washed and cleansed the Child, according to the beforementioned Directions, let her begin to swaddle it in Swathing-cloaths; and when she dresses the Head, let her put small Rags behind the Ears to dry up the Filth, which usually engenders there, and so let her do also the Folds of the Arm-pits and Groins, and so swathe it, having wrapped it up warm in Bed's and Blankets, which there is scarce any Woman so foolish, but knows well enough how to do, only let me give them this Caution, that she swathe not the Child too strait in its Blankets, especially about the Breast and Stomach, that it breathe the more freely, and not be forced to vomit up the Milk it sucks, because the Stomach cannot be sufficiently extended to contain it. Therefore let its Arms and Legs be wrapped in its Bed, stretched and strait, and swathed to keep them so. *viz.* The Arms along its Sides, and its legs equally both together, with a little of the Bed between them, that they may not be galled by rubbing each other. Then let the Head be kept steady and straight, with a Stay fastened on each Side the Blanket; and then wrap the Child up in Mantles and blankets to keep it warm. Let none think this of Swathing the Infant is needless to set down, for it is necessary it should be thus swaddled to give its little body a strait Figure, which is most decent and proper for a Man, and to accustom him to keep upon his Feet, which otherwise would go upon All-four as most other Animals do.

CHAP. IX.

Of the Indisposition of New-born Infants, with suitable Remedies for each.

IN New-born Children there are so many Distempers they are subject to, that daily Experience shews us, there are not above half the Children that are born, which live till they are three Years old; which is occasioned as well because of the Tenderness of their Bodies, as the Feebleness of their Age, which hinders them from expressing the Incommodities they labour under, any otherwise than by their Cries. The Business of this Chapter therefore shall be to discover the Indispositions to which they are subject, with the Remedies proper for them.

Sect. 1. Of Gripes and Pains in the Belly in young Children.

THIS I mention first, as 'tis often the first and most common Distemper which happens to little Infants after their Birth; many Children being so troubled, are pained therewith, that it causes them to cry Night and Day, and at the last to die of it. The Cause of it for the most Part comes from the sudden Change of their Nourishment; for having always received it from the Umbilical Vessels whilst in their Mother's Womb, they come on a sudden to change not only the Manner of receiving it, but the Nature and Quality of what they receive, as soon as they are born: for instead of putrified Blood only, which was conveyed to them by Means of the Umbilical Vein, they are now obliged to be nourished with their Mother's Breast Milk; which they suck with their Mouths, and from which are ingendered many Excrements, causing Gripes and Pains, and that not only because it is not pure as the Blood with which it was nourish'd in the Womb, but because the Stomach and Intestines

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testines cannot yet make a good Digestion, being unaccustomed to it. It is also caused sometimes by a rough Flegm, and sometimes by the Worms, for Physicians affirm. that Worms have been bred in Children, even in their Mother's Belly.

The Remedy therefore must be suited according to the Cause; if it proceed from the too sudden Changes of Nourishment; the Remedy must be to forbear giving the Child suck for some Days, lest the Milk being mixed with Flegm, which is then in the Stomach corrupt; and at first it must suck but little until it be accustomed to digest it. If it be the Excrements in the Intestines, which by their long Stay increaseth these Pains, give them at the Mouth a little Oil of sweet Almonds, and Syrup of Roses: If it be Worms, lay a Cloth dipped in Oil of Wormwood, mixed with Ox gall, upon the belly; for a small Cataplasm mixed with the Powder of Rue, Wormwood, Coloquintida, Aloes, and the Seeds of Citron incorporated with Ox-gall, and the Powder of Lupines. Or give it Oil of sweet Almonds, with Sugar candy, and a Scruple of Anniseeds. This purgeth New-born Babes from green Choller and stinking Flegm; and if it be given with Sugar-pap, it allays the griping Pains of the Belly. Also anoint the Belly, with Oil of Dill, or lay Pellitory stamp't with Oil of Camomile to the belly.

Sect. 9. Of Weakness in New-born Infants.

WEAKNESS is an Accident that many Children bring into the World along with them, and is often occasion'd by the Labour of the Mother; by the Violence and Length whereof they suffer so much, that they are born with so much Weakness, that 'tis many Times difficult to know whether they are alive or dead, the body appearing so senseless, and their Face so blue and livid, that they seem to be quite choaked; and even after some Hours, their shewing any Signs of Life,

attended with so much Weakness, that it looks like a Return from Death, and that they are still upon the Borders of his Kingdom.

In this Case, the best way to help the Infant, is to lay him speedily in a warm Bed and Blanket, and carry him to the Fire, and then let the Midwife sup a little Wine and spout it into its Mouth, repeating it often if there be Occasion. Let her apply Linnen to the Breast and Belly dipped in Wine; and let the Face be uncovered, that he may breathe the more freely, also let the Midwife keep its Mouth a little open, cleanse the Nostrils with small Linnen Tents dipt in White wine, that so he may receive the Smell of it; and let her chafe every Part of his Body well with warm Cloths, to bring back the Blood and Spirits which being retired inwards thro' Weakness oft puts him in Danger of being choaked. By the Application of these Means the Infant will sensibly recover Strength, and begin to stir his Limbs by Degrees; and at length to cry, which tho' it be but weakly at first, yet afterwards as he breathes more freely, will cry stronger and stronger.

Sect. 3. Of the Fundament being closed up in a new born Infant.

ANother Effect that New-born Infants are liable to, is, to have their Fundament closed up, by Means whereof they can neither evacuate the new Excrements engender'd by the Milk they suck, nor that which was amassed in their Intestines, whilst in their Mother's Belly, which is certainly Mortal, without a speedy Remedy. There have been some Female Children, who have had their Fundament closed, and yet have voided the Excrement of the Guts, by an Orifice which Nature, to supply that Defect, had made within the Neck of the Womb.

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single Skin, through which one may discover some black and blue Marks proceeding from the Excrements retained ; which if one touch with the Finger, there is felt a Softness within ; and thereabouts it ought to be pierc'd ; or else it is stopped up by a thick fleshy Substance, in such Sort, that there appear nothing without, by which its true Situation may be known. When there is nothing but the single Skin which makes the Closure, Operation is very easy, and the Children may do very well ; for then an Apertion or Opening may be made with a small Incision Knife, cross-ways, that it may the better receive a round Form, and that the Place may not afterwards grow together ; taking great Care not to prejudice the Sphincter or Muscle of the Rectum. The Incision being thus made, the Excrements will certainly have Issue. But if by Reason of their long Stay in the Belly they are become so dry, that they can't void them : then let a small Clyster be given, to moisten and bring them away ; afterwards put a Linnen Tent into the new-made Fundament, which at first had been anointed with Honey of Roses, and towards the End with a drying Cicatrizing Ointment, such as Unguentum Album, or Pomphelix, observing to cleanse the Infant of his Excrements, and dry it again as soon, and as often as he evacuates them ; that so the Apertion may be prevented from turning into a malignant Ulcer.

But now if the Fundament be stopped up in such Manner that neither Mark nor Appearance can be either seen or felt, then the Operation is much more difficult : And even when it is done, the Danger is much more of the Infant's escaping it. And therefore if it be a Female, and that it sends forth its Excrements by the Way I have mentioned before, 'tis better not to meddle, then by endeavouring to remedy an Inconvenience, run an extream Hazard of the Infant's Death. But when there is no Vent for the Excrements, without which Death is unavoidable, there the Operation is justifiable.

The Operation in this Case must be thus: Let the Operator, with a small Incision-Knife that hath but one Edge enter into the void Place, and turning the Back of it upwards within half a Finger's breadth of the Child's Rump, which is the Place where he will certainly find the Intestine, let him thrust it so forward, that it may be open enough to give free Vent to the Matters there contained, being especially careful of the Sphincter; after which let the Wound be dressed according to the Method above directed.

Sect. 5. Of the Thrush, or Ulcers in the Mouth of an Infant.

THE Thrush is a Distemper that Infants are very often subject to: And it arises from bad Milk, or from foul Humours in the Stomach; for sometimes tho' there be no ill Quality in the Milk itself, yet it may corrupt in the Child's Stomach, because of its Weakness, or for some other Indisposition, in which acquiring an Acrimony, instead of being well digested, there arises from thence biting Vapours, which forming a thick Viscosity, do thereby produce this Distemper.

It is often difficult, as Physicians tell us, because it is seated in hot and moist Places, where the Putrefaction is easily augmented, and for that the Remedies supplied cannot lodge there, being soon wash'd away with spittle. But if they arise from too hot a Quality in the Nurse's Milk, Care must be taken to temper and cool it, prescribing her cool Diet; bleeding and purging her also, if there be Occasion.

Take Lentils usk'd, powder them, and lay it upon the Child's Gums. Or, take Melium in Flower half an Ounce, and with Oyl of Roses make a Linament. Also wash the Child's Mouth with Barley, and Plantane-water and Honey of Roses, or Syrup of dry Roses, mixing with them a little Verjuice, or Juice of Lemons, as well to loosen and cleanse the vicious Humours, which cleave to the

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the Inside of the Child's Mouth, as to cool those Parts, which are already over heated. This may be done by Means of a small fine Rag, fastened to the End of a little Stick, and dipped therein, wherein the Ulcers may be gently rubbed, being careful not to put the Child to too much Pain, lest an Inflammation make the distemper worse: The Child's Body must also be kept open, that the Humours being carried to the lower Parts, the Vapours may not ascend, as 'tis usual for them to do, when the Body is costive, and the Excrements too long retained. If the Ulcers appear malignant, let such Remedies be used as do their Work speedily, that the evil Qualities that cause them being thereby instantly corrected, their Malignity may be thereby prevented: And in this Case touch the Ulcers with Plantane-water sharpen'd with Spirits of Vitriol; for the Remedy must be made sharp, according to the Malignity of the Distemper. It will not be unnecessary to purge these ill Humours out of the whole Habit of the Child, by giving half an Ounce of Succory with Rhubarb.

Sect. 6. Of Pains in the Ears, Inflammation, Moisture, &c.

THE Brain in Infants is very moist, and hath many Excrements which Nature cannot send out at its proper Passages: They get often to the Ears, and there cause Pains, Flux of blood, with Inflammation, and Matter with Pain. And in Children is hard to be known, having no other Way to make it known, but by constant crying; you will also perceive them ready to feel their Ears themselves, but will not let the other touch them, if they could help it; and sometimes you may discern the Parts about the Ears to be very red. These Pains, if let alone, are of dangerous Consequence, because they may bring forth Watching and Epilepsy; for the Moisture breeds Worms there, and fouts the spongy Bones, and by Degrees incurable Deafness.

To prevent all these ill Consequences, allay the Pain with all convenient Speed, but have a Care of using strong Remedies. Therefore only use warm Milk about the Ears, with the Decoction of Poppy-tops, or Oil of Violets: To take away the Moisture, use Honey of Roses, and let Aqua Mellis be dropt into the Ears. Or, take Virgin's Honey half an Ounce, red Wine two Ounces, Allom, Saffron, Petre Salt, each a Dram; mix them at the Fire. Or drop in Hempseed Oil with a little Wine.

Sect. 7. Of Redness and Inflammation of the Buttocks, Groin, and Thighs of a young Child.

IF there be not great Care taken to change and wash the Child's Beds, as soon as they are fouled with the Excrements, and to keep the Child very clean, their Acrimony will be sure to cause Redness, and beget a Smartness in the Buttocks, Groin, and Thigh of the Child; which by Reason of the Pain, will afterwards be subject to Inflammations, which follows the sooner, thro' the Delicacy and Tenderness of their Skin, from which the outward Skin of the Body is, in a short Time separated and worn away.

The Remedy of this is two fold; that is to say, first, To keep the Child cleanly; and, in the second Place, To take off the Sharpness of its urine. As to keeping it cleanly, she must be a sorry Nurse that needs to be taught how to do it; for if she lets it but have dry, clean, and warm Beds and Clouts, as often and as soon as it has foul'd and wet them, either by its Urine or Excrements, it will be sufficient: And as to the second, the taking off the Sharpness of the Child's Urine, that must be done by the Nurse's keeping a cooling Diet, that her Milk may have the same Quality, and therefore she ought to abstain from all Things that may heat it. But, besides these, cooling and drying Remedies are requisite to be applied to the inflamed Parts: Therefore let the Parts be bathed with Plantane water, with a fourth Part of Lime-water added

to it, each Time the Child's Excrements are wiped off; and if the Pain be very great, let it only be fomented with luke-warm Milk. The Powder of a Post to dry it, or a little Mill dust strewed upon the Parts affected, may be proper enough, and it is used by several Women. Also *Unguentum Album*, or, *Diapampholigos*, spread upon a small Rag, in Form of a Plaister, will not be amiss. But the chief Thing must be the Nurse's taking great Care to wrap the inflamed Parts with fine Rags, when she opens the Child, that those Parts may not be gathered and pained by rubbing them together.

Sect. 3. *Of Vomiting in young Children.*

Vomiting in Children proceeds sometimes from too much Milk, and sometimes from bad Milk, and is often from a moist loose Stomach; for as Dryness retains, so looseness lets go: This is, for the most Part, without Danger in Children, and they that vomit from their birth are the lustiest; for the Stomach not being used to Meat, and Milk being taken too much, Crudities are easily bred, or the Milk is corrupted, and it's better to vomit these up, than to keep them in: But if Vomiting last long, it will cause an Atrophy, or Consumption, for want of Nourishment.

To remedy this, if it be from too much Milk, which you may know from the Child's being better after Vomiting, give it less. If it be from corrupted Milk, that which is vomited is Yellow and Green, or otherwise ill-coloured, and stinking: In this Case, mend the Milk, as has been shewed before; Cleanse the Child with Honey of Roses, and strengthen its Stomach with Syrup of Mints and Quinces made into an Electuary. If the Humour be hot and sharp, give the Syrup of Pomegranates, Currans and Coral; and apply to the Belly the Plaister of Bread, the Stomach Cefot, or Bread dipt in hot Wine.

Or,

Or, Take Oyl of Mastich, Quinces, Mints, Wormwoods, each half an Ounce; of Nutmegs by Expression, half a Dram, chymical Oyl of Mints, three Drops. Coral hath an occult Propriety to prevent Vomiting, and is therefore hung about their Necks.

Sect. 9. Of breeding Teeth in young Children.

THIS is a very great, and yet necessary Evil in all Children, having Variety of Symptoms join'd with it: They begin to come forth, not all at a Time, but one after another, about the sixth and seventh Month; the Fore-teeth coming first, then the Eye-teeth, and last of all the Grinders; the Eye-teeth cause more Pain to the Child than any of the rest, because they have a very deep Root, and a small Nerve, which hath Communication with that which makes the Eye move. In the breeding of their Teeth, first they feel an itching in their Gums, then they are pierced as with a Needle, and pricked by the sharp Bones; whence proceed great Pains, Watching, and Inflammation of the Gums, Fever, Looseness and Convulsions, especially when they breed their Teeth.

The Signs when Children breed their Teeth are these: First, It is known by their Time, which is usually about the seventh Month. 2. Their Gums are swelled, and them put their Fingers in their Mouth to rub them, from whence Moisture distils down into the Mouth, because of the Pain they feel there. 3. They hold the Nipple faster than before. 4. The Gum is White where the Tooth begins to come, and the Nurse, in giving them suck, finds the Mouth hotter, and that they are much changed, crying every Moment, and cannot sleep, or but very little at a Time. The Fever that follows breeding of Teeth, comes from cholerick Humours inflamed by Watching, Pain, and Heat. And the longer Teeth are breeding the more dangerous it is; so that many in the breeding of them, die of Fevers and Convulsions.

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For Remedy, two Things are to be regarded; One is to preserve the Child from the evil Accidents that may happen to it by Reason of the great Pain: The other, to assist as much as may be the cutting of the Teeth, when they can hardly cut the Gums themselves.

For the first of these, *i. e.* the preventing these Accidents to the Child, the Nurse ought to take good Care to keep a good Diet, and use all Things that may cool and temper her Milk; that so a Fever may not follow the Pain of the Teeth: And to prevent the Humour from falling too much upon the inflamed Gums, let the Child's Belly be kept always loose, by gentle Clysters, if he be bound; though oftentimes there is no Need of them, because they are at those Times usually troubled with a Looseness; and yet, for all that, Clysters may not be improper neither.

As to the other, which is to assist in the Cutting of the Teeth, that the Nurse must do from Time to Time, mollifying and loosening them, by rubbing them with her Finger dipt in Butter or Honey; or let the Child have a Virgin's Wax-candle to chew upon. Or, anoint the Gums with the Mucilage of Quince made with Mallow Water, or with the Brains of a Hare: Also foment the Cheeks with a Decoction of *Althæa*, and Camomile-flower and Dill, or with the Juice of Mallows and fresh Butter. If the Gums are inflamed, add Juice of Night-shade and Lettuce. I have already said, the Nurse ought to keep a temperate Diet; I will now add, that Barley-broth, Water-gruel, raw Eggs, Prunes, Lettuce, and Endive are very good for her; but let her avoid salt, sharp, biting, and peppered Meats and Wine.

Sect. 10. Of the Flux of the Belly, or Looseness in Infants.

IT is very common for Infants to have a Flux of the Belly, or Looseness, especially upon the least Indisposition; nor is it to be wondered at seeing their natural Moistness

Moistness contributed so much thereto ; and if it be extraordinary violent, such are in better Store of Health, than those that are bound. This Flux, if violent, proceeds from divers Causes ; as, 1. From breeding of Teeth, and is then commonly attended with a Fever, in which Concoction is hindered, and the Nourishment corrupted. 2. From Watching. 3. From Pain. 4. From stirring up the Humours by a Fever. 5. When they suck or drink too much in a Fever : Sometimes they have a Flux without breeding of Teeth, from outward Cold in the Guts or Stomach, that obstructs Concoction. If it be from Teeth, it is easily known, for the Signs in breeding of Teeth will discover it. If it be from external Cold there are Signs of other Causes. If from a Humour flowing from the Head, there are Signs of a Catarrh, and the Excrements are frothy. If crude and raw Humours are voided, there is Wind, Belching and flegmatick Excrements. If they be yellow, green, and stink, the Flux is from a hot and sharp Humour. It is best in breeding of Teeth, when the Belly is loose, as I have said before : But if it be too violent, and you are afraid it may end in a Consumption, it must be stopt, and if the Excrements that are voided be black, attended with a Fever, it is very bad.

The Remedy in this Case, has a principal Respect to the Nurse ; and the Condition of the Milk must chiefly be observed : The Nurse must be cautioned that she eat no green Fruit, nor Things of a hard Concoction. If the Child suck not, remove the Flux with Purges, such as leave a bloody Quality behind them, as Syrup of Honey of Roses, or a Clyster. Take the Decoction of Millium Mirabolans each two or three Ounces : with an Ounce or two of Syrup of Roses make a Clyster. After cleansing, if it proceed from a hot Cause, give Syrup of dried Roses, Quinces, Myrtles, Coral, Mastich, Hartshorn, red Roses, or Powder of Myrtles, with a little Sanguis Draconis. Also anoint with Oil of Roses, Myrtles, Mastich,

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Each, each two Drams, with Oil of Myrtles and Wax, make an Ointment. Or, take red Roses, Moulin, each a Handful, Cyprus-Roots, two Drams; make a Bag, boil it in red Wine, and apply it to the Belly: Or, use the Plaister of Bread, or Stomach Ointment. If the Cause be cold, and Excrements white, give Syrup of Mastich, and Quinces, with Mint-water. Use outwardly Mints, mastich, Cummin; or, Take Rose Seeds an Ounce, Cummin, Aniseeds, each two Drams; with Oil of Mastich, Wormwood, and Wax, make an Ointment.

Sect. 11. Of the Epilepsy and Convulsions in Children.

THis is a Distemper that is the Death of many young Children, and proceeds from the Brain first, as when the Humours are bred in the Brain that cause it, either from the Parents, or from Vapours, or bad Humours, that twitch the Membranes of the Brain; it is also sometimes caused from other Distempers, and from bad Diet; likewise the Tooth-ach, when the Brain consents, causes it, and so does a sudden Fright. As to the Distemper itself, it is manifest, and well enough known where it is; and as to the Cause whence it comes, you may know by the Signs of the Disease, whether it comes from bad milk or Worms, or Teeth; If these are all absent, it is certain that the Brain is first affected; If it comes with Small-pox or Measles, it ceaseth when they comeforth, if Nature be strong enough.

For the Remedy of this grievous and often mortal Distemper, give the following Powder to a Child, to prevent it as soon as it is born: Take male Peony-roots, gathered in the Decrease of the Moon, a scruple, with Leaf-gold make a Powder. Or, take Peony-roots a Dram, Peony Seeds, Mistletoe of the Oak, Elkes-hoof, Man's Skull, Amber, each a Scruple; Musk, two Grains; make a Powder. The best Part of the Cure is taking Care of the Nurse's Diet, which must not be disorderly by any Means. If it be from corrupt Milk, provoke a Vomit;

to

to do which, hold down the Tongue, and put a Quill dipt in sweet Almonds down the Throat. If it comes from Worms, give Things that will kill the Worms, as you will be directed in the following Section. If there be a Fever, respect that also, and give Coral, Smaragd, and Elkes hoof. In the Fit give Epileptick Water, as Lavender-water, and rub with Oil of Amber, or hang a Piony-root Elkes hoof, Smaragd about the Neck.

As to a Convulsion, it is when the Brain labours to cast out that which troubles it: The Matter is in the Marrow of the Back, and Fountain of the Nerves, it is a stubborn Disease, and often kills.

For Remedy whereof, in the Fit wash the Body, especially the Back-bone, with Decoction of Althæa Lilly-Roots, Piony and Camomile-flowers, and anoint it with Man's and Goose-Grease, Oil of Worms, Orris Lillies, Foxes, Turpentine, Mastich, Storax Colamint. The Sun-flower is also very good, boiled in Water, to wash the Child.

Sect. 12. Of the Worms in young Children.

Several Physicians have observed, that Children have had Worms even in their Mother's Belly, and have voided them after they were born; but they are not so common: The Truth is, Worms generally speaking, are bred by mixing Milk with other Meats, in hot and moist Constitutions; and from sweet Meats, and Summer-Fruits, both which Worms love: As to their Form, it is divers: But they are generally round and long, or broad and little, and they are known to be in a Body where there is excessive crying, gnashing of Teeth, troublesome Sleeping, stinking Breath, and much Spirit; also a dry Cough, Loathings, Vomiting, Hickup, want of Appetite; or too much Thirst; a Belly swelled, or bound or too loose, the Urine thick and white, coming away with Pain, when the Belly is empty, and the Worms want Food: There is also a cold Sweat over the Face

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Face and a high Colour, and then sudden Paleness; and sometimes a Fever and Convulsion, which ceaseth presently: but all these are Signs of round Worms rather than flat; and these long round Worms are the worst, and sometimes have eaten through the Guts and Belly; with a Fever these are very dangerous: Those that are of a white Colour are better than those of other Colours.

As to the Remedy: I shall first offer something by Way of Preservation; it being better to prevent the Breeding of Worms, than to expel them after they are bred: The Way to prevent the breeding of them is, by eating Meats of good Juice, with Oranges and Pomegranates, and avoiding all Sorts of sweat, fat, and slimy Meats, Flesh, Milk, and Summer Fruits, and to drink Wine with Scurvy-grass and Sorrel-water in it, and with Powder of Hart's-horn. And let the Belly be kept close, with Clysters for Children; or give the Decoction of Sebestines before the Meat, or of Wormwood and Scordium, but Children will not take Things that are bitter; therefore take Grass-water, and Juice of Lemons or Citron, or a Drop or two of Spirit of Vitriol.

For Cure; when you know that the Child has the Worms, kill and repel them with Powder of Coralline, Wormseed, Hartshorn, or eight Grains of Mercurius Dulcis; infuse them a Night in Grass-water, and cast away the Substance of the Mercury, and give the Water. Or Take Wormseed 2 Drams, Coralline Hartshorn prepar'd, each a Dram; Roots of Piony, Dittany, Magistery of Coral, each a Scruple; make a Powder; or, give the Essence of Peach-flowers, or the Decoction of Fern-water, half an Ounce or an Ounce. If there be a Fever with the Worms (as it sometimes happens) then use Juice of Lemons, Pomegranates, Oranges, Vinegar, Hartshorn, Bezoar, Confection of Hyacinth: Or this following Position; Take Grass-water, Syrup of Juice of Citrons, an Ounce; of Violet, half an Ounce; Spirit of Vitriol two Drops, give two Spoonfuls. Or, take Raisins ten, Figs seven,

seven, boil them in Water ; take of it four Ounces, add Sugar an Ounce and half ; make a Clyster, and give it the Child. It is best to use Variety, that the Worms may not be too familiar with one. If you can get the Child to take it, bitter Things will be best at the Mouth, but apply to the Fundament those that are Sweet : And therefore a Clyster of sweet Milk will be proper. Also apply Peach leaves to the Navel, bruised, for a Cataplasm ; of Ox gall, Wormwood, Gith, Century, Wormseed and Wax half an Ounce ; make an Ointment. Or, Take half an Ounce of Treacle, mix it with Juice of Worm-wood, and apply it to the Navel.

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P A R T II.

Containing Proper and Safe REMEDIES
for the Curing of all those Distempers that
are Peculiar to the Female Sex : And espe-
cially those that are any Obstruction to the
Bearing of Children.

HAVING finished the First Part of this Book,
and therein I hope amply make good my Pro-
mise to the Reader ; I am now come to treat
of the Distempers peculiar to the Female Sex. In
which it is not my Design so to enlarge as to treat of
all the Distempers they are incident to, but those
only to which they are most subject when in a Breed-
ing Condition, and those that keep them from being
so : For each of which Distempers I have laid down
such proper and safe Remedies, as with the Divine
Blessing may be sufficient to repel them. And since as
amongst all the Diseases to which Human Nature is
subject, there is none that more diametrically oppo-
ses the very End of our Creation, and the Design of
Nature in the Formation of different Sexes, and the
Power thereby given us for the Work of Generation
than that of Sterility or barrenness, which, where it

prevails, render the most accomplished Midwife but a useless Person, and destroys the Design of our Books, I think therefore Barrenness is an Affect that deserves our first Consideration.

CHAP. I.

Of Barrenness; its several Kinds, with proper Remedies against it; and the Signs of Insufficiency both in Men and Women.

Sect. 1. *Of Barrenness in General.*

AS there is no general Rule but will admit of some Exception, so this first Chapter seems to be an Exception against this Second Part; for though I have promised to treat herein only of Diseases peculiar to the Female Sex, yet this Chapter will engage me to speak of a Defect in Men, Barrenness being an Affect incident to them also; and therefore it is so necessary to be handled with Respect to Men, as well as Women, that without treating of it so, I shall not be able to make good the old Proverb, of *Setting the Saddle on the right Horse.*

Having premised this, and thereby anticipated an Objection, I shall now proceed to the Subject matter of this Chapter, which is Barrenness.

Barrenness is either Natural or Accidental.

Natural Barrenness is, when a Woman is barren, through the Instruments of Generation are perfect both in herself and Husband, and no preposterous or diabolical Course used to cause it; and neither Age nor Diseases, nor any natural Defect hindering, and yet the Woman remains naturally barren and conceives not.

Now this may proceed from a natural Cause, for if the Man and Woman be of one Complexion, they seldom have Children; and the Reason is clear, for the

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the Universal Course of Nature being formed by the Almighty of a Composition of Contraries, cannot be increased by a Composition of Likes: And therefore if the Constitution of the Woman be hot and dry, as well as of the Man, there can be no Conception. And if on the contrary, the Man should be of a cold and moist Constitutions as well as the Woman, the Effect would be the same. And this Barrenness is purely Natural: The only way to help it is, for People before they marry to observe each others Constitution and Complexion, if they design to have Children: If their Complexions and Constitutions be alike, they are not fit to come together: for the discordant Nature make the only Harmony in the Work of Generation.

Another Natural Cause of Barrenness, is, want of Love between the Man and Wife: Love is that vital Principle that ought to inspire each Organ in the Act of Generation, or else, 'twill be spiritless and dull; for if their Hearts be not united in Love, how should their Seed unite to cause Conception: And this is sufficiently evidenc'd in that there never follows a Conception upon a Rape: therefore if Men and Women design to have Children, let them live so that their Hearts as well as their bodies may be united, or else they may miss of their Expectations.

A third Cause of Natural barrenness, is the letting of Virgins blood in the Arm, before their natural Courses are come down; which is usually in the fourteenth and fifteenth Years of their Age; sometimes perhaps before the thirteenth, but never before the twelfth. And because usually they are out of Order, and indisposed before the Purgations come down, their Parents run to the Doctor to know what is the Matter, and he strait prescribes opening a Vein in the Arm, seeing it was fullness of blood which was the Cause of offending: and this makes her well at present: And when the young Virgin happens to be in the same Disorder again, the Mother strait runs to the Surgeon, and he directly uses

the same Remedy ; and by these Means the Blood is diverted from its proper Channel that it comes not down the Womb as in other Women : And so the Womb dries up and the Woman is for ever Barren. The way to prevent this, is to let no Virgin Blood in the Arm, before her Courses come well down ; but if there be Occasion, in the Foot ; for that will bring the Blood downwards, and by that Means provoke the Menstrues to come down.

Another Cause of Natural Barrenness is the Debility of Persons in Copulation ; if Persons perform not that Act with all the Heat and Ardour that Nature requires, they may as well let it alone, and expect to have Children without it ; for Frigidity and Coldness never produces Conception. Of the Cure of this we will speak by and by, after I have spoken of,

Accidental Barrenness, which is what is occasioned by some morbidick Matter or Infirmary upon the Body either of the Man or the Woman, which being removed, they become fruitful. And since as (I have before noted) the first and great Law of the Creation was to encrease and multiply, and barrenness is the direct opposition to the law, and frustrates the End of our Creation ; and that is so great an Affliction to divers to be without Children, and often causes Man and Wife to have hard thoughts one of another, each Party thinking the Cause not in them. I shall here, for the Satisfaction of all well meaning People, set down the Signs and Causes of Insufficiency both in Men and Women, premising the first, that when People have not Children, they must not presently blame either Party, for neither may be in Fault, but perhaps God sees it not good (for Reasons best known to himself) to give them any ; of which we have divers Instances in Story. And though the Almighty in the Productions of Nature, works by natural Means, yet where he withholds his Blessing, natural Means are ineffectual ; for it is the Blessing which

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which is the Power and Energy by which Nature brings her Production forth.

Sect. 2. Signs and Causes of Insufficiency in Men.

ONE Cause may be in some Vitiousness in the Yard, as if the same be crooked, or any Ligaments thereof distorted or broken, whereby the Ways and Passages through which the Seed should flow, come to be stopped or vitiated.

Another Cause may be too much Weakness of the Yard, and Tenderiness thereof, so that it is not strongly enough erected to inject Seed into the Womb: for the Strength and Stiffness of the Yard very much conduces to Conception, by reason of the forcible Injection of the Seed.

Also if the Stones have received any Hurt, so that they cannot exercise their proper Gift in producing Seed, or if they be oppressed with an Inflammation or Tumour, Wound or Ulcer, or drawn up within the belly, and not appearing outwardly; these are Signs of Insufficiency, and causes of barrenness.

Also a Man may be barren, by Reason of the Defect of Seed; as, First, If he cast forth no Seed at all; or less in Substance than is needful. Or Secondly, if the Seed be vicious, or unfit for Generation; as on the one Side, it happens in bodies that are gross and fat, the matter of it being defective; and on the other side too much Leanness, or continual Wasting or Consumption of the body, destroys the Seed; Nature turning all the matter and Substance thereof into Nutriment of the body.

Too frequent Copulation is also one great Cause of barrenness in men; for it attracteth the Seminal moisture from the Stones, before it is sufficiently prepared and concocted: so if any one by daily Copulation do exhaust and draw out all the moisture of his Seed, then do the Stones draw the moist Humours from the

superior Veins into themselves; and so having but a little blood in them, they are forced of Necessity to cast it out raw and unconcocted; and thus the Stones are violently deprived of the Moisture of their Veins, attract the same from the other superior Veins, and the superior Veins from all the other Parts of the body, for their proper Nourishment, thereby depriving the body of its vital Spirits. And therefore no wonder that those that use immoderate Copulation are very weak in their bodies; seeing their whole body is thereby deprived of their best and purest blood and of the Spirits; insomuch that many who have been addicted too much to that Pleasure have killed themselves in the very Act; and therefore it is no wonder if such unconcocted and indigested Seed be unfit for Generation.

Gluttony and Drunkenness, and other Excesses, do also much hinder Men from Fruitfulness, and make them unfit for Generation.

But among other Causes of Barrenness in Men, this also is one that makes them barren, and almost of the Nature of Eunuchs, and that is the Incision, or the cutting of their Veins behind their Ears: Which in case of Distempers is oftentimes done: For according to the Opinion of most Physicians and Anatomists, the Seed flows from the Brain by those Veins behind the Ears, more than from any other Part of the Body. From whence it is very probable, That the Transmission of the Seed is hindered by the cutting of the Veins behind the Ears, so that it cannot descend at all to the Testicles, or comes thither very crude and raw. And thus much for the Signs and causes of Barrenness in Men.

Sect. 3. Signs and Causes of Insufficiency, or Barrenness in Women.

Although there are many Causes of the Barrenness of Women, yet the chief and principal are Internal,

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nal, respecting either the Privy Parts, the Womb, or menſtruous Blood.

Therefore *Hippocrates* ſaith (ſpeaking of the either eaſy or difficult Conception of Women) the firſt Conſideration is to be had of their Species, for little Women are more apt to conceive than great; ſlender than groſs; white and fair, than ruddy and high coloured; black than wan; Thoſe that have their Veins conſpicious are more apt to conceive than others; but to the very Fleſh is evil; to have great ſwelling Breasts is good.

The next thing to be conſider'd, is, the Monthly Pur-gations, whether they have been duely every Month, and whether the flow plentifully, and are of a good Colour, and whether they have been equal every Month, for ſo they ought to be.

Then the Womb or Place of Conception is to be conſidered; it ought to be clean and ſound, dry and ſoft; not retracted or drawn up; nor prone, nor deſcended downwards, nor the Mouth thereof turn'd awry, nor too cloſe ſhut. But to ſpeak more particularly:

The firſt Parts to be ſpoken of, are the *Pudenda*, or Privities, and the Womb; which Parts are ſhut and incloſed, either by Nature, or againſt Nature; and from hence ſuch Women are called *Imperfores*; and in ſome Women the Mouth of their Womb continues compreſſed, or cloſed up, from the Time of their Birth, until the coming down of their Courſes; and then on a ſudden when their Terms preſs forwards to Purgation, they are moleſted with great and unuſual Pains; ſome of theſe break of their own Accord, others are diſſected and open'd by a Phyſician; others never break at all, and it brings Death.

All theſe *Actius* particularly handles, ſhewing that the Womb is ſhut three manner of Ways, which hinders Conception. And the firſt is, when the Lips of the *Pudenda* grow or cleave together; the ſecond is, when they

are certain Membranes growing in the middle Part of the Matrix within: The third is when (though the Lips and bosom of the *Pudenda*, may appear fair and open) the Mouth of the Womb may be quite shut up: All which are Occasions of barrenness, in that they hinder both the Use of Man, the Monthly Courses, and Conception.

But amongst all the Causes of barrenness in Women, the greatest is in the Womb, which is the Field of Generation; and if this Field be corrupt, it is in vain to expect any Fruit, let it be never so well sown, for it may be unfit for Generation, by reason of many Distempers, to which it is subject: As for Instance, over much Heat and over much Cold: for Women whose Wombs are too thick and cold, cannot conceive, because Coldness extinguisheth the Heat of the humane Seed. Immoderate Moisture of the Womb also destroys the Seed of Man, and makes it ineffectual, as Corn sown in Ponds and Marshes: and so does over much Drtness in the Womb, so that the Seed perisheth for want of Nutriment. Immoderate Heat of the Womb is also a Cause of barrenness; for it scorseth up the Seed, as Corn sown in the Drought of Summer; for immoderate Heats hurt all the Parts of the body, for no Conception can live in the Woman.

Also when unnatural Humours are engender'd, as too much Flegm, Tympanies, Wind, Water, Worms, or any such evil Humours abounding contrary to Nature, it causes barrenness. As does all the Terms not coming down in due Order, as I have already said.

A Woman may also have other Accidental Causes of barrenness; (at least such as may hinder her Conception) as sudden Frights, Anger, Grief and Perturbation of the mind; too violent Exercises, as Leaping, Dancing, Running after Copulation, and the like. But I will now add some Signs by which these Things may be known.

If

If the Cause of Barrenness be in the Man, through over much Heat in his Seed, the Woman may easily feel that in receiving it.

If the Nature of the Woman be too hot, and so unfit for Conception, it will appear by having her Terms very little, and the Colour inclining to Yellowness: she is also very hasty, cholerick and crafty; her Pulse beats very swift, and she is very desirous of Copulation.

If you would know whether the Fault is in the Man or the Woman, sprinkle the Man's Urine upon a Lettice Leaf, and the Woman's upon another, and that which dries away first, is unfruitful. Also take five Wheat-corns, and seven Beans, put them into an earthen Pot, and let the Party make Water therein. Let this stand seven Days, and if in that Time they begin to sprout, then the Party is fruitful; but if they sprout not, then the Party is barren, whether it be Man or Woman. This is a certain Sign.

There are some that make this Experiment of a Woman's Fruitfulness: Take Myrrh, red Storax, and some such odoriferous Things, and make a Perfume of it, which let the Woman receive into the Neck of the Womb, through a Tunnel: If the Woman feel the Smoak ascend through her Body to the Nose, then she is fruitful otherwise barren. Some also take Garlick, and beat it, and let the Woman lie on her Back upon it, and if she feel the Scent thereof to her Nose, it is a Sign of Fruitfulness.

Culpeper, and others also, give a great deal of Credit to the following Experiment.

Take a Handful of Barley, and steep half of it in the Urine of the Man, and the other half in the Urine of the Woman, for the Space of four and twenty Hours, and then take it out and set it; the Man's by itself, and the Woman's by itself: set it in a Flower pot, or some other Thing where you may keep it dry; then Water the Man's every morning with his own Urine, and the

Woman's with hers ; and that which grows first, is the most fruitful, and if one grow not at all, that Party is naturally barren.

But now having spoken enough of the Disease, it is high Time to assign the Cure.

If barrenness proceeds from Stoppage of the menstrues, let the Woman sweat, for that opens the Parts ; and the best way to sweat is in an Hot House. Then let the Womb be strengthened by drinking a Draught of White Wine, wherein a handful of stinking Arrack, first bruised, has been boiled. For by secret magnetick Virtue it strengtheus the Womb, and by a sympathetic Quality removes any Disease thereof. To which add also a Handful of Vervain, which is very good to strengthen both the Womb and the Head, which are commonly afflicted together by Sympathy. Having used these two or three Days, if they come not down, take of Calaminth, Penny-royal, Thyme, Bettony, Dittany, Burnet, Feverfew, Mugwort, Sage, Piony-roots, Juniper-berries, half a Handful of each, or so much as can be gotten: let all these be boild in beer, and drank for her ordinary drink.

Take one Part of Gentian-roots, two Parts of Centory, distil them with Ale in an Alembick, after you have bruised the Gentian-roots, and infused them well. This Water is an admirable Remedy to provoke the Terms. But if you have not this Water in Readiness, take a Dram of Centory, and half a Dram of Gentian roots, beat them to Powder, and take it in the Morning in White Wine ; or else take a Handful of Gentian-roots bruised, boild in Posset-drink, and drink a Draught of it at Night going to bed. Seed of Wild Navew beaten to Powder, and a Dram of it taken in the Morning in White Wine, also is very good ; but if it do not do, you must be let blood in the Legs. And be sure you administer your Medicines a little before the Full of the moon ; or between the New and Full moon, by no means in the Wane of the Moon, if you do, you will find them ineffectual.

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If barrenness proceed from the overflowing of the Menstrues, then strengthen the Womb, as you were taught before; and afterwards anoint the Reins of the Back with Oil of Roses, Oil of Myrtle, Oil of Quinces every Night; and then wrap a Piece of White Bays about your Reins, the Cotton Side next to the Skin, and keep the same always to it. But above all, I commend this Medicine to you. Take Comfry Leaves or Roots, and Clown Wound-wort, of each a Handful; bruise them well, and boil them in Ale, and drink a good Draught of it now and then. Or take Cinnamon, Cassia lignea, Opium, of each two Drams; Myrrh, white Pepper, Galbanum, of each one Dram; dissolve the Gum and Opium in white Wine; beat the rest into Powder: Then make into Pills, by mixing of them together exactly, and let the Patient take two Pills every Night going to bed: but let the Pills not exceed fifteen Grains.

If Barrenness proceed from a Flux of the Womb, the Cure must be according to the Cause producing it, or which the Flux proceeds from, which may be known by its Signs; For a Flux of the Womb being a continual Distillation from it for a long Time together, the Colour of what is voided shews what Humour it is that offends; in some it is red, and that proceeds from Blood putrified; in some it is Yellow, and that denotes Choler; in others white and pale, and that denotes Flegm; if pure Blood comes out, as if a Vein were opened, some Corrosion or Gnawing of the Womb is to be feared. All of them are known by these Signs.

The Place of Conception is continually moist with the Humours, the Face is ill coloured, the Party loathe Meat, and breaths with Difficulty, the Eyes are much swollen, which is sometimes with Pain. If the offending Humour be pure blood, then you must let Blood in the Arm, and the Cephalick Vein is fittest to draw back the blood, and then the Juice of Plantaine and Comfry be injected into the Womb. If Flegm be the

Cause, let Cinnamon be a Spice used in all her Meats and Drinks; and let her take a little Venice Treacle, or Mithridate, every Morning. Let her boil Burnet, Mugwort, Feverfew, and Vervain, in all her Broths. Also half a Dram of Myrrh taken every Morning, is an excellent Remedy against this Malady. If Choler be the cause, let her take burrage, bugloss, red Roses, Endive, and Succory Roots, Lettuce and white Poppy-seed, of each a Handful: boil these in white Wine till one half be wasted: Let her drink half a Pint every Morning; to which half Pint add Syrup of Peach flowers and Syrup of Cichory, of each an Ounce, with a little Rhubarb, and this will gently purge her. If it proceed from putrified Blood let her be blooded in the Foot, and then strengthen the Womb, as I have directed in stopping of the Menstrues.

If barrenness be occasioned by the falling out of the Womb, as sometimes happens, let her apply sweet Scents to her Nose, such as Civet, Galbanum, Storax, Calamitis, Wood of Aloes, and such other Things as are of that Nature: And let her lay stinking Things to the Womb, such as Assa Fetida, Oyl of Amber, or the Smoak of her own Hair being burnt: for this is a certain Truth, That the Womb flies from all stinking, and to all sweet Things. But the most infallible Cure in this Case is this; Take a common Burdock Leaf (which you may keep dry if you please all the Year) apply this to her Head, and it will draw the Womb upwards. In Fits of the Mother app'y it to the Soles of her Feet, and it will draw the Womb downwards. Bur-seed beaten into Powder, it draws the Womb which way you please, according as it is applied.

If Barrenness proceed from a hot Cause, let the Party take Whey, and clarify it, then boil Plantane leaves
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and Roots in it, and drink it for her ordinary Drink. Let her also inject the Juice of Plantane into the Womb with a Syringe: If it can be in Winter, when you can get the Juice, make a strong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, but let it be but Blood warm, and you will find this Medicine of great Efficacy. And further: To take away Barrenness proceeding of hot Causes, take often Conserve of Roses, cold Lozenges made of Tragacanth, the Confections of Traisantali, and use to smell the Camphire, Rose-water and Saunders. It is also good to bleed the Basilica, or Liver-vein, and take out four or five Ounces of Blood; and then take this Purge: Take *Electuarium de Epithymo de Succo Rosarum*, of each two Drams and an half, clarified Whey four Ounces; mix them well together, and take it in the Morning fasting; sleep after it about an Hour and an Half, and fast four Hours after it. And about an Hour before you eat any Thing, drink a good Draught of Whey. Also, Take Lilly-water four Ounces; Mandragara-water, one Ounce, Saffron half a Scruple, beat the Saffron to Powder, and mix it with the Waters, and drink them warm in the Morning. Use this eight Days together.

Some excellent Remedies against Barrenness, and to cause Fruitfulness.

TAKE Broom-flowers, Smallage, Parsly-feed, Cummin, Mugwort, Feverfew, of each half a Scruple; Aloes half an Ounce; India Salt, Saffron of each half a Dram; beat and mix them well together, and put it to five Ounces of Feverfew water warm, stop it up close, and let it stand and dry in a warm Place; and thus do two or three Times one after another, then make each Dram into six Pills, and take one of them every other Day before Supper.

For

For a purging Medicine against Barrenness: Take Conserve of *Benedicta Lax*, one Quarter of an Ounce; *De-Psillo*, 3 Drams; *Electuary de Succo Rosarum*, one Dram; mix them together with *Feverfew* water, and drink it in the Morning betimes. About three Days after the Patient hath taken the Purge, let her be let Blood four or five Ounces in the Median, or common black Vein in the right Foot; and then take five Days, one after another, filed Ivory, a Dram and a half in *Feverfew*-water: And, during the Time, let her sit in the following Bath an Hour together Morning and Night: Take wild yellow Rapes, *Daucus*, *Balsam-wood* and Fruit, *Ash-keys*, of each two Handfuls; red and white *Behen*, *Broom-flowers*, of each a Handful; Musk, three Grains, *Amber*, *Saffron*, of each one Scruple; boil all in Water sufficiently, but the Musk, *Saffron*, *Amber*, and *Broom-flowers*, put them into the Decoction, after it is boil'd and strain'd.

A Confection very good against Barrenness: Take *Pistachia*, *Pingles*, *Fringoes*, of each half an Ounce; *Saffron*, one Dram; *Lignum Alloes*, *Gallingale*, *Mace*, *Coriophylla*, *Balm-flowers*, red and white *Behen*; of each 4 Scruples; shaven Ivory, *Cassia Bark*, of each two Scruples: Syrup of confectioned *Ginger*, twelve Ounces, white Sugar six Ounces, decoct all these well together in twelve Ounces of *Balm-water*, and stir it well together: then put to it of Musk and *Amber* of each half a Scruple; Take hereof the Quantity of a Nutmge 3 Times a Day, in the Morning, before Noon, and an Hour after supper.

But if the Cause of Barrenness either in Man or Woman, be through the Scarcity or Diminution of the Natural Seed, then such Things are to be taken as do increase the Seed, and incite or stir up to Venery, and further Conception; which I shall here set down, and conclude this Chapter of Barrenness;

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For this, yellow Rapeseed baked in Bread is very good; also young fat Flesh, not too much salted; also Saffron, the Tails Scincus, and long Pepper prepared in Wine. Let such Persons eschew all sour, sharp, doughy and slimy Meats, long Sleep after Meat, with Surfeiting and Drunkenness, and as much as they can, keep themselves from Sorrow, Grief, Vexation and Care.

These Things following increase natural Seed, and stir up Venery; and recover the Seed again, when it is lost, viz. Eggs, Milk, Rice boiled in Milk; Sparrows brains, Flesh, Bones and all; the Stones and Pizzles of Bulls, Bucks, Rams, and Boars; also Cock stones, Lamb-stones, Partridge, Quails, and Pheasants Eggs, and this is an undeniable Aphorism, *that whatsoever any Creature is addicted unto, they move or incite the Man or Woman, that eats them, to the like:* and therefore Partridges, Quails, Sparrows, &c. being extreamly addicted to Venery, they work the same effect in those Men and Women that eat them. Also take Notice, *That in what Parts of the Body the Faculty which you would strengthen, lies, take the same Part of the Body of another Creature in whom the Faculty is strong, as a Medicine.* As for instance: The Procreative Faculty lies in the Testicles, therefore Cock-stones, Lamb stones, &c. are proper to stir up Venery. I will also give you another general Rule: *All Creatures that are fruitful being eaten, make them fruitful that eat them:* as Crabs, Lobsters, Prawns, Pigeons, &c. The Stones of a Fox dried and beaten to Powder, and a Dram taken in the Morning in Sheep's Milk, and the Stones of a Boar taken in like Manner are very good. The Heart of a Male Quail carried about the Man, and the Heart of a Female Quail carried about the Woman, causeth natural Love and Fruitfulness. Let them also that would increase their Seed, eat and drink of the best, as near as they can: For *Sine Cerere & Libero friget Venus*, is an old Proverb, which is, *Without good Meat, and good Drink, Venus will be frozen to Death.*

Pottages are good to increase the Seed, such as are made of Beans, Pease, and Lupines, and mix the rest with Sugar; French Beans, Wheat sodden in Broth, Anniseed, Fennel seed, Mustard seed, Colewort seed, and Nettle seed. Also Onions stewed, Garlicks, Leeks, yellow Rapes, fresh Bugwort Roots, Eringo Roots, confected, Ginger confected, &c. Of Fruits, Hazel Nuts, Cyprus Nuts, Pistacia, Almonds, and March-panes made thereof. Spices good to increase the Seed, are Cinnamon, Cardamum, Galengal, long Pepper, Cloves, Ginger. Saffron, *Asa Fœtida*, take a Dram and a half in good Wine, is very good for this Purpose.

The Weakness and Debility of a Man's Yard being a great hindrance to Procreation, let him, to strengthen it, use the following Ointments, Take *Wax*, Oyl of *Bevercod*, *Majoram* gentle, and Oyl of *Costas*, of each a like Quantity; make it into an Ointment, and put to it a little Musk, and with it anoint the Yard, Cods, &c. Take of Horse Emmets three Drams, Oyl of white Salanum, Oyl of Lillies, of each one Ounce; pound and bruise the Ants, and put them to the Oyl, and let them stand in the Sun six Days, then strain out the Oyl, and add to it Euphorbium on Scruple, Pepper and Rue, of each one Dram, Mustard Seed half a Dram: Set this again altogether in the Sun two or three Days; then anoint the Instruments of Generation therewith. But so much for this Chapter.

C H A P. II.

The Diseases of the Womb.

I Have already said, That the Womb is the Field of Generation: And if this Field be corrupted it is in vain to expect any Fruit, tho' it be never so well sown. It is ther efore not without Reason, that I intend in this Chapter to set down the several Distempers to which the Woman is obnoxious, and proper and safe Remedies against them.

Sect. 2. Of the hot Distempers of the Womb.

THIS Distemper consists in the Excess of Heat; for the Heat of the Womb is necessary for Conception, but if it be too much, it nourisheth not the Seed, but disperseth its Heat, and hinders the Conception: This Preternatural Heat is sometimes from the Birth, and makes them barren: But if it be accidental, it is from hot Causes that bring the Heat and the Blood to the Womb: It arises also from internal and external Medicines, and from too much hot Meats, Drnks and Exercise. Those that are troubled with this Distemper have but few Courses, and those Yellow, Black, burnt or Sharp, have Hair betimes on their Privities, they are very prone to Lust, and are subject to the Head-ach, and abound with Choler. And, when the Distemper is strong upon them, they have but few Terms, and out of Order, being bad and hard to flow; and in Time they become Hypochondriacks, and for the most part barren, having sometimes a Frenzy of the Womb.

The Remedy is to use Coolers, so that they offend not the Vessels that must be open for the Flux of the Terms. Therefore inwardly use Coolers, such as Succory, Endive, Violets, Water-lillies, Sorrel, Lettuce, Sanders, and Syrups and Conserves made thereof. Also take

take Conserve of Succory, Violets, Water-lillies, Burage, each an Ounce, Conserve of Roses half an Ounce, Diamargariton frigid Diatriascantal, each half a Dram; and with Syrup of Violets, or Juice of Citrons, make an Electuary. For outward Applications make use of Ointment of Roses, Violets, Water-lillies, Gourds, Venus Navel applied to the Back and Loins.

Let the Air be cool, her Garments thin, and her Meat be with Endive, Lettuce, Succory and Barley. Give her no hot Meats, or strong Wine, unless mixt with Water. Rest is good for her, but she must abstain from Copulation, though she may sleep as much as she will.

Sect. 2. Of the cold Distemper of the Womb.

THIS Distemper is the Reverse of the foregoing, and equally an Enemy to Generation, being caused by a cold Quality abounding to Excess, and proceeds from a too cold Air, Rest, and Idleness, and cooling Medicines. It may be known by an Aversion to Letchery, and taking no Pleasure in the Act of Copulation, when they spend their Seed. Their Terms are flegmatick, thick, and slimy, and do not flow as they should. The Womb is wind, and the Seed crude and waterish. It is the Cause of Obstructions and Barrenness, and hard to be cur'd.

For the Cure of this Distemper, use this Water: Take Galengal, Cinnamon, Nutmeg, Mace, Cloves, each two Drams, Ginger, Cubeds, Zedory, Cardamum, each an Ounce, Grains of Paradise, long Pepper, each half an Ounce, beat them, and put them in six Quarts of Wine for eight Days. Then add Sage, Mint, Balm, Motherwort, each three Handfuls. Let them stand eight Days more, then pour off the Wine, and beat the Herbs and the Spices, and then pour on the Wine, and distil them. Or you may use this; Take Cinnamon, Nutmegs, Cloves, Mace, Ginger, Cubeds, Cardamums, Grains of Paradise, each

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each an Ounce and half, Galengal six Drams, long Pepper, half an Ounce, Zedoary five Drams, bruise them, and add six Quarts of Wine; put them in a Cellar nine Days daily stirring them: Then add Mint two Handfuls, and let them stand fourteen Days, pour off the Wine, and bruise them, and then pour on the Wine again, and distil them. Also anoint with Oyl of Lillies, Rue, Angelica, Bays, Cinnamon, Cloves, Mace, and Nutmeg. Let her Diet and Air be warm; her Meat of easier Concoction, seasoned with Anniseed, Fennel and Thyme; and let her avoid raw Fruits, and Milk Diets.

Sect. 3. Of the Inflation of the Womb.

THE Inflation of the Womb is stretching of it by Wind, called by some a windy Mole: The Wind proceeding from a cold Matter, whether thick or thin, contained in the Veins of the Womb, by which the weak Heat thereof is overcome; and it either flows thither from other Parts, or is gathered there by cold Meats or Drinks: Cold Air may be a procuring Cause of it also, if Women that lye in are exposed to it. This Wind is contained either in the Cavity of the Vessels of the Womb, or between the Tunicles; and it may be known by a Swelling in the Region of the Womb, which sometimes reaches to the Navel, Loins, and Diaphragma: and it rises or abates as the Wind increaseth or decreaseth. It differs from a Dropsy in that it never swells so high; And that neither the Physicians nor Midwife may take it for a Conception, let them observe the Signs of Women with Child laid down in the first Part of this Book; and if one Sign be wanting, they may suspect it to be an Inflation; of which this is a farther Sign, That in Conception the Swelling still increaseth, but in an Inflation, it sometimes increaseth, and sometimes decreaseth: Also if you strike upon the Belly, in an In-

Inflation there will be a Noise, but not so in case there be a Conception. It also differs from a Mole, because in that there is a Weight and Hardness in the Belly; and, when they move from one Side to another, they feel a Weight which moveth: but not so in this. If the Wind be without the Cavity of the Womb, the Pain is greater and more extensive, nor is there any Noise, because the Wind is more pent up.

This Distemper is neither of any long continuance, nor dangerous, if looked after in Time; and, if it be in the Cavity of the Womb is more easily expelled. To which purpose give her Diadphnicon, with a little Castper, and sharp Clysters that expel wind. If this Distemper happen to a Woman in travail, let her not purge after Delivery: nor bleed, because it is from a cold Matter, but if it comes after Child bearing, and her Terms come not down sufficiently, and that she has fullness of Blood, let the *Saphæna Vein* be opened. After which, let her take the following Electuary: Take Conserve of Betony and Rosemary, of each an Ounce and half; candied Eringo's, Citronpeels candied each half an Ounce, Diacymium, Diagalengal, each a Dram, Oyl of Anniseed six Drops, and with Syrup of Citrons make an Electuary. For outward Applications, make a cataplasm of Rue, Mugwort, Camomile, Dill, Calamints, new Penny-royal. Thyme, with Oyl of Rue, Keir, and Camomile; and let the following Clyster to expel Wind be put into the womb: Take Agnus castus, Rye, Calamint, each an Handful: Anniseed, Castus, Cinnamon, each two Drams, boil them in Wine for half a Pint. She may likewise use Sulphur bath, and Spaw waters, both inward and outward; because they expel Wind.

Sect. 4. *Of a Dropsy in the Womb.*

THIS is another Morbifick Effect of the womb, proceeding from water, as that before mentioned, did

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did from the Wind; by which the Belly is so swelled, that it deceives many, causing them to think themselves with Child, when indeed they are not; being no other than an unnatural Swelling raised by the gathering together of Waters, from moisture mixed with the Terms, and with an evil Sanguification from the Liver and Spleen; also by immoderate Drinking, or the Eating of crude Meats; all which causing a repletion, do suffocate the native Heat, it may also be caused by the over-flowing of the Courses, or by any immoderate Evacuation. The Signs of this Distemper are, the lower Parts of the Belly, with the privities, are puffed up, and are pained; the Feet swell, the natural Colour of the Face decays; the Appetite is departed; the Terms also are fewer, and cease before their Time, the Breasts are also soft, but without Milk. This is distinguished from a general Dropsy, in that the lower parts of the Belly are most swelled; neither does the sanguificative Faculty appear so hurtful, nor the Urine so pale, nor the Countenance so soon changed, neither are the superior parts so extenuated, as in a general Dropsy. But yet this Distemper foretells the total Ruin of the natural Functions, by that single Consent the Womb hath with the Liver, and therefore an evil Habit of Body, or a general Dropsy will follow.

For the Cure of this Disease. First mitigate the Pain with Fomentations of Mellilot, Mallows, Linseed, Camomile, and Althæa. Then let the Humour be prepared with Syrup of Stæshus, Hyssop, Calamint, Mugwort of both Sorts, with the distilled Waters, or Decoctions of Dedder, Marjoram, Sage, Origan, Speerage, Pennyroyal and Bettony: And let her purge with Senur, Agarack, Rhubarb, and Elaterium. To purge the Water, Take Calamins, Mugwort, Lovage, Pennyroyal, each a handful; Sawila Pngil; Madder roots, Angelica of each half an Ounce; boil them in Water, and sweeten them with Sugar. Or if she likes it better, you may

may make broths of the same. Also take *Specirem Diambroe, Diameſci, Dulcis, Diacalamenti, Diacinnamoni, Diacimini, Troce de Myrrha*, of each two Drams, Sugar one Pound, with *Bettony-water* make *Lozenges*, and let her take of them two Hours before Meals. Apply alſo to the bottom of the Belly as hot as can be endured, a little Bag of *Cammomile, Cummin, and Mellilot* boiled in Oyl of *Rue*, and anoint the Belly and Privities with *Unguentum Agrippæ*, mingling therewith Oyl of *Iroes*. Let the lower Parts of the Belly be covered with a *Plaiſter of Bay berries*, or with a *Cataplaſm* made of *Cummin, Cammomile, and Briony-roots*, adding thereto *Cows and Goats Dung*. For Injection into the Womb. Take *Aſarum roots*, three Drams, *Pennyroyal, Calamints*, each half an Handful, *Savin*, a Pugil, *Mechoacan* a Dram: boil them, and take ſix Ounces ſtrained: With Oyl of *Elder*, and *Orris*, each an Ounce: and inject it into the Womb by a *Metrenchita*; let the Air be hot and dry. Moderate Exercise may be allowed, but much Sleep is forbidden. She may eat the fleſh of *Partridges, Larks, Chickens, Mountain-birds, Hares, Coneys, &c.* And let her Drink be *Wine*, mixed with a little *Water*.

Sect. 5. *Of the Inflammation of the Womb.*

THIS Affect is a Tumour poſſeſſing the Womb, accompanied with unnatural Heat, by Obſtructions, and gathering together of corrupt Blood; for if the Blood that comes to the Womb, get out of the Veſſels into its Subſtance, and grow hot and putrify, it cauſeth Inflammation, either all over, or in part, before or behind, above or below. This alſo happens by Suppreſſion of the Menſtrues, repletion of the whole Body, immoderate Copulation, often handling of the Genitals, difficult Child-birth, vehement Agitations of the Body, or by falls or blows. The Signs of this Inflammation

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are Tumours, with Heat and Pain in the Region of the Womb, with stretch and heaviness in the Privities; also Pain in the Head and Stomach with Vomiting, Coldness of the Knees, Convulsions of the Neck, noting, Trembling of the Heart: And sometimes Straitness of breath, by reason of Heat which is communicated to the Diaphragma, or Midriff, and the Breasts sympathizing with the Womb are pained and swelled, but more particularly, if the Fore part of the Matrix be inflamed, the Privities are grieved, and the Urine is suppressed, or flows forth with difficulty: If it be behind, the Loins and Back suffer, and the Belly is bound: If the Inflammation be in the bottom of the Womb, the Pain is towards the Navel. If the Neck of the Womb be affected, the Midwife, putting up her Finger, may feel the Mouth of it retracted and closed up with a Hardness about it. As to the Prognosticks of it, all Inflammations of the Womb are dangerous, and sometimes deadly, especially if it be all over the Womb: If the Woman be with Child, she rarely escapes, an Abortion follows, and the Mother dies.

Asto the Cure. First let the Humours flowing to the Womb be repelled; for the effecting of which, after the Belly hath been opened by cooling Clysters, letting of Blood will be needful: Open therefore a Vein in the Arm, but have a Care of bleeding in the Foot, lest thereby you draw more Blood to the Womb; but afterwards to derive; if it be from the Terms stopt you may. The Opinion of *Galen* is, that the Blood may be diverted by bleeding in the Arm, or cupping the Breasts; and that it may be derived by opening the Ankle Vein, and cupping upon the Hips. Then purge gently with *Cassia*, *Rhubarb*, *Sena*, and *Myrobalans*, thus; Take of *Sena*, two Drams: *Anniseed*, one Scruple; *Myrobalans*, half an Ounce; *Barley water*, a sufficient Quantity; make a Decoction, dissolve it in Syrup or Succory, with *Rhubarb*, two Ounces,

Ountes, Pulp of Cassia half an Ounce, Oil of Anniseed two Drops, and make a Potion. Also at the beginning of the Disease anoint the Privities and Reins with Oyl of Roses, and Quinces. Make Plaisters of Plantain, Linseed, Barley-meal, and Whites of Eggs; and if the Pain be vehement, add a little Opium. For Repellers and Anodines, Take Venus narvel, Purslain, Lettuce, Housleek, Vine leaves, each a handful, boil them in Wine, and Barley meal, two Ounces; Pomegranate Flowers two Drams, boil a Dram with Oyl of Roses, and make a Pultis. Or, Take a Diachylon simple two Ounces. Juice of Venus narvel, and Plantain, each half an Ounce; Take of Fenugreek, Mallow-root, decocted Figs, Linseed, Barley meal, Doves Dung, Turpentine, of each three Drams; Deers suet half a Dram, Opium half a Scruple, and with Wax make a Plaister. After it is ripe, break it by Motion of the Body, Coughing, Sneezing, or else by Cupping and Pessaries: As Take Rue half a handful, Figs an Ounce, boil them soft, and Honey and Leven, each an Ounce, Pigeons Dung, Orris roots, each half a Dram; with Wool make a Pessary. After it is broken, and the Pains abate, then cleanse and heal the Ulcer with such Cleansers as these, viz. Whey, Barley water; Honey, Wormwood, Smallage, Gribus, Orris, Birthwort, Myrrh, Turpentine, Allum: As take new Milk boiled a pint, honey half a pint, Orris powder half an Ounce, and use it hot very often every Day. If it break about the Bladder, use an Emulsion of cold Seeds, Whey, and Syrap of Violets. Let her drink Barley-water, or clarified Whey, and her Meat be Chickens, and Chicken broth, boiled with Endive, Succory, Sorrel, Bugloss and Mallows.

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Sect. 6. *Of a Schirrosity and Hardness of the Womb.*

A Phlegmon, or swelling in the Womb neglected, not perfectly cured, often produces a Schirrosity in the Matrix, which is a hard insensible unnatural swelling, causing barrenness, and begetting an Indisposition of the Whole Body. The immediate Cause is a thick earthy Humour, (as natural Melancholy for Instance) gathered in the Womb, and causing a schirrous without Inflammation. It is as proper schirrous when there is neither sense nor pain, and is an improper schirrous when there is some little sense and pain. This Distemper is most usual in Women of a melancholy Constitution, and also such as have not been cleansed from their Menstrues; or from the Retention of the Lochia or After-purgings; it is likewise sometimes caused by eating corrupt meat; or those inordinate Longings called Pica, to which breeding Women are often subject: And lastly, It may also proceed from Obstructions and Ulcers in the Womb, or from some evil Affects in the liver and spleen. It may be known by these Signs, If the Affect be in the bottom of the Womb, she feels as it were a heavy burden representing a mole, yet differing, in that the breasts are attenuated, and the whole body also. If the Neck of the Womb be hardened, no outward Humour will appear, the mouth of it is retracted; and touched with the Finger, feels hard; nor can she have the Company of a man without great Pains and Prickings. This schirrosity or Hardness is (when confirmed) incurable, and will turn into a Cancer or Dropsie; and ending in a Cancer proves deadly: The Reason of which is, because the Native Heat in those Parts being almost smothered, it is hardly to be restored again.

For the Cure of this, first prepare the Humour with *Syrup of Burrage, Succory, Epitcymum, and clarified Whey*; which being done, take of these Pills following, according to the Strength of the Patient; *Take Hiera Picra, six Drams; black Hellebore, Polipbody, of each two Drams and a half; Agarick, Lapis Lazuli, Abluti, Salis Indiæ, Coloquintida, of each one Dram and a half; mix them, and make Pills.* The Body being purged, proceed to mollify the Hardness as followeth; anoint the Privities and the Neck of the Womb with the following Oyntment, Take Oil of Capers, Lillies, sweet Almond, Jessamine, each an Ounce; fresh Butter, Hens-grease, Goose-grease, of each half an Ounce, Mucilage, Fenugreek, Althæa, Oyntment of Althæa, each six Drams; Ammoniacum, dissolved in Wine, an Ounce; which with Wax make into an Oyntment. Then apply below the Navel Diachylon Fernelii; and make Emulsions of Figs, Mugwort, Mallows, Penny-royal, Althæa, Fennel-roots, Melilot, Fenugreek and Linseed boiled in Water: But for Injection, Take Bdellium dissolved in Wine, Oyl of sweet Almonds, Lillies, Camomile, each two Ounces; Marrow of a Veal Bone, and Hens grease each an Ounce, with the Yolk of an Egg. The Air must be temperate: and as for her Diet, let her abstain from all gross, viscous and salt Meats, as Pork, Fish, old Cheese. &c.

Sect. 7. Of the Straitness of the Womb, and its Vessels.

THIS is another Affect of the Womb, which is an Obstruction to the bearing of the Children, as hindering both the flowing of the Menstrues and Conception; and is seated in the Vessels of the Womb, and of the Neck thereof. The cause of this Straitness are thick and rough Humours that stop the Mouths of the Veins and Arteries: These Humours are bred either of Grots, or too much Nourishment; when the Heat of the Womb is so weak that it cannot attenuate the Humours;

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mours; which by reason thereof either flow from the whole Body, or are gathered into the Womb. Now the Vessels are made closer, or straiter several Ways: Sometimes by Inflammation, or Schirrous, or other Tumours; sometimes by Compression; or by a Scar, or Flesh, or Membrane, that grows after the Wound. The Signs by which this is known are the stoppage of the Terms, not Conceiving, Crudities abounding in the Body, which are known by particular Signs: For if there was a Wound, or the Secundine was pulled out by Force, Flegm comes from the Wound. If stoppage of the Terms be from an old Obstruction by Humours, it is hard to be cured; If it be only from the disorderly Use of Astringents, it is more curable; if it be from a Schirrous or other Tumour, that compresseth or closeth the Vessels, the Disease is incurable.

For the Cure of that which is curable, Obstructions must be taken away, Flegm must be purged, and she must be let Blood, as will be hereafter directed in the stoppage of the Terms. Then use the following Medicines; Take of Anniseed and Fennel-seed, each a Dram; Rosemary, Penny royal, Calamint, Bettony flowers, each an Ounce; Castus, Cinnamon, Galengal, each half an Ounce; Saffron half a Dram, with Wine. Or take Asparagus-roots, Parsley-roots, each an Ounce; Penny royal, Calamints, each a Handful; Wall flowers, Dill flowers each two Pugils; boil, strain, and add Syrup of Mugwort, an Ounce and half. For a Fomentation, Take Penny royal, Mercury, Calamints, Majoram, Mugwort, each two handfuls; Sage, Rosemary, Bays, Camomil flowers, each a Handful; boil them in Water, and foment the Groin and Bottom of the Belly; or let her sit up to the Navel in a Bath; and then anoint about the Groin, with Oyl of Rue, Lillies, Dill, &c.

Sect. 8. *Of the Falling of the Womb.*

THis is another evil Affect of the Womb, which is both very Troublesome, and also a hindrance to Conception. — Sometimes the Womb falleth to the middle of the Thighs, nay, almost to the Knees, and may be known then by its hanging out: Now that which causeth the Womb to change its Place, is when the Ligaments by which it is bound to the other Parts, are not in Order: For there are four Ligaments, two above, broad and membranous, that come from the Peritonæum, and two below, that are nervous, round and hollow; it is also bound to the great Vessels by Veins and Arteries, and to the Back by Nerves: Now the the Place is changed, when it is drawn another Way: Or when the Ligaments are loose, and it falls down by its own Weight: It is drawn on one side when the Menstrues are hindered from flowing, and the Veins and Arteries are full: namely those which go to the Womb. if it be a Mole on one side, the Liver and Spleen cause it; by the liver-veins on the right Side, and the Spleen on the left, as there are more or less filled. Others are of Opinion it comes from the Solution of the Connection of the fibrous Neck, and the Parts adjacent; and that is from the Weight of the Womb descending: This we deny not; but then the ligaments must be loose or broken. But Women in a Dropsy could not be said to have the Womb fall down, if it came only from looseness; but in them it is caused by the Saltness of the Water, which dries more than it moistens. — Now if there be a little Tumour within or without the Privities, like a Skin stretched, or Weight felt about the Privities, it is nothing else but a Descent of the Womb: But if there be a Tumour like a Goose egg, and a Hole at the Bottom, there is at first a great Pain in the Parts to which the Womb

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Womb is fastened, as the Loins, the bottom of the Belly, and the *Os Sacrum*; which proceeds from the breaking or stretching of the Ligaments; but a little after the Pain abateth, and there is an impediment in walking: and sometimes Blood comes forth from the Breach of the Vessels, and the Excrements and Urine are stoppt, and then a Fever and Convulsion ensueth, and then it oftentimes proves mortal, especially if it happens to Women with Child.

For the Cure of this Distemper. First put it up, before the Air alter it, or it be swollen or inflamed: And therefore first of all give a Glyster to remove the Excrements; then lay her upon her Back, with her Legs abroad, and Thighs list'd up, and Head down; then take the Tumour in your Hand, and thrust it in without Violence: if it be swell'd by Alteration and Cold, foment it with the Decoction of Mallows, Althea, Line, Fenugreek, Camomile flowers, Bay berries; and anoint it with Oil of Lillies and Hens grease. If there be an Inflammation, don't put it up, but fright it in, by putting a red hot Iron before it, and making a shew as if you intended to burn it, but first sprinkle upon it the Powder of Mastick, Frankincense, and the like: Thus, Take Frankincense, Mastick, each two Drams: Sarcocol steeped in Milk, a Dram; Mummy, Pomegranate-flowers, Sanguis Draconis, each half a Dram: When it is put up, let her lie with her legs stretched, and one upon the other, for eight or ten Days; and make a Pessary in the Form of a Pear, with Cork or Sponge, and put it into the Womb, dipped in sharp Wine, or Juice of *Acacia*, with Powder of *Sanguis*, with *Galbanum*, and *Bdellium*. Also apply a Cupping glass with great Flame, under the Navel or Paps, or to both Kidneys; and lay this Plaister to the Back: Take *Opoponax*, two Oz. Storax liquid, half an Oz. Mastick, Frankincense, Pitch, Bole, each two Drams; then with Wax, make a Plaister.

Or, Take Laudanum a Dram and half, Mastich and Frankincense, each half a Dram; Wood-alloes, Cloves, spike, each a Dram; Ash coloured Ambergrease, four Grains; Musk half a scruple; make two round Plaisters to be laid on each Side the Navel: Make a Fume of snails skins salted, or of Garlick; and let it be taken in by the Funnel. Use also Astringent Fomentations of Bramble leaves, Plaintain, Horse tails, Mirtles, each two Handfuls; Wormseed, two Pugils; Pomegranate flowers, half an Ounce, boil them in Wine and Water. For an Injection, Take Comfrey roots, an Ounce: Rupturwort, two Drams: Yarrow Mugwort, each half an Ounce, boil them in red Wine, and inject it with a Syringe. To strengthen the Womb, Take Harts-horn, Bays, of each a Dram; Myrrh, half a Dram, make a Powder for two Doses, and give it with sharp Wine. Or you may take Zedoary, Parsnep seed, Crabs-eye prepared, each a Dram; Nutmeg, half a Dram, and give a Dram in Powder: But Astringents must be used with great Caution, lest by stopping the Courses, a worse Mischiefe follow. To keep it in its Place, make Rollers and Ligatures, as for the Rupture; and put Pessaries into the Bottom of the Womb, that may force it to Remain. I know some Physicians object against this, and say they hinder Conception: But others, in my Opinion, much more justly affirm: That they neither hinder Conception, nor bring any Inconvenience: nay, so far from that, that they help Conception, and retain it, and cure the Disease perfectly — Let the Diet be such as has drying, astringent, and glewing Qualities; such as Rice, Starch, Quinces, Pears, and Green cheese: But let Summer Fruits be avoided. And let her Wine be astringent and red.

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C H A P. III.

Of Diseases relating to Womens Monthly Courses.

Sect. 1. *Of Womens Monthly Courses in general.*

THAT Divine Providence which with a Wisdom worthy of itself, has appointed Woman to conceive by Coition with the Man, and to bear and bring forth Children; has provided for the Nourishment of Children during their Recess in the Womb of their Mother, by that Redundancy of Blood which is natural to all Women, and which flowing out at certain Periods of Time (when they are not pregnant) are from thence called Terms, and Menfes from their Monthly flux of excrementitious and unprofitable Blood: Now that the Matter flowing forth is excrementitious, is to be understood only with respect to the Redundancy and Overplus thereof: being an Excrement only with respect to its Quantity: for as to its Quality it is as pure and incorrupt as any Blood in the Veins. And thus appears from the final Cause of it which is the Propagation and Conversation of mankind; and also from the Generation of it, it being the Superfluity of the last Ailment of the fleshy Parts. If any ask if the menstrues be not of a hurtful Quality, how can it cause such venomous Effects; as if it falls upon Trees and Herbs, it makes the one Barren, and mortifies the other? I answer, This malignity is contracted in the Womb: for the Woman wanting native Heat to digest this Superfluity, sends it to the matrix, where seating itself till the mouth of the Womb be dilated it becomes corrupt and mortify'd: which may easily be, considering the Heat and Moistness of the Place: and so this Blood being out of its proper Vessels and too long retained offend in Quality. But if Frigidity be the Cause why Women cannot digest all their

their last Nourishment, and by consequence have these monthly purgations, how comes it to pass, may some say, why they are of so cold a Constitution more than Men? Of this I have already spoken in the Chapter of Barrenness; only chiefly thus: The Author of our Being who has laid an Injunction upon Men and Women to propagate their Kind, hath also wisely fitted them for that Work; and seeing that in the Act of Coition there must be an Agent and a Patient, (for if they be both of one Constitution, there can be no propagation) therefore the Man is hot and dry, and Woman cold and moist: He is the Agent, she the patient or weaker Vessel, that she might be subject to the Office of the Man. It is therefore necessary that the Woman should be of a cold Constitution, because in her is required a Redundancy of Matter for the Infant depending on her. And this is wisely ordained by Nature, for otherwise the Child would detract from and weaken the principal parts of the Mother; which would most unnaturally render the production of the Infant the Destruction of the parent. Now these monthly purgations usually begin about the 14th Year, and continue 'till the 46 or 50th Year: Yet not so constantly, but that oftentimes there happens a Suppression; which is sometimes natural, and sometimes morbidical. When they are naturally suppress'd, it is either in breeding Women, or such as give Suck; but that which is morbidical, must be the Subject of the following Sections.

SECT. 2. Of the Suppression of the monthly Courses.

THE Suppression of the Terms, which is morbidical, is an Interception of that accustomed Evacuation of Blood which should come from the Matrix every Month, and which proceeds from the Matter vitiated. — The Cause of this suppression is either internal

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internal or external: The internal Cause is either instrumental or material; in the Blood or in the Womb. The Blood may be faulty two Ways, in Quantity or in Quality; in Quantity when it is so consumed that there is not an Overplus left, as in Viragoes and all virile Women, who through their Heat and Strength of Nature, digest and consume all their best Nourishment: But Women of this Constitution, are rather to be accounted *Antropophagæ*: that is, Wo-Men-eaters, than Women-breeders; because they consume one of the Principals of Generation, which gives a being to the World, *i. e.* the menstruous Blood. The Blood may also be consumed, and the Terms stayed by much bleeding at the Nose: and likewise by a Flux of the Hemorrhoids, or by a Dysentery, Evacuations, and chronical and continual Diseases. But secondly, the Matter may be vicious in Quality; as if it be sanguineous, flegmatical, bileous, or melancholious; each of these if they offend in Grossness, will cause an Obstruction in the Veins.

The Womb also may be in the Fault divers Ways; as by the Narrowness of the Veins and Passages by Aposthumes, Tumours, Ulcers, and by over much Cold and Heat, the one vitiating the Action, and the other consuming the Matter: also by an evil Composition of the Matter: also by an evil Composition of the uterine Parts; by the Neck of the Womb being turned aside; and sometimes (though but rarely) by a Membrane or Excrecence of Flesh, growing about the Womb.

The external Cause may be Heat, or Driness of the Air, immoderate Watching, great Labour, violent Motion, whereby the Matter is so consumed, and the Body is so exhausted, that there is no redundant Blood remaining to be expelled; whence it is recorded of the *Amazons*, that being active, and always in Motion, they had little or no monthly Fluxes: It may also be caused by Cold and moist frequently it is so, making the Blood viscous and gross,

condensing and binding up the Passages, that it cannot flow forth — The Signs of the Disease are Pains in the Head, Neck, Back and Loins, with weariness of the whole Body, but especially of the Hips and Legs, by reason of a Confinity which the Womb hath in those Parts: If the Suppression proceeds from Cold, it causes a heavy sluggish Disposition, a pale Colour, a slow Pulse, the Urine crude, waterish, and much in Quantity, and no desire to Copulation; the Excrement of the Guts being usually retained; but if it proceed from Heat, the Signs are contrary. If it be natural, and be caused by Conception, it may be known by drinking Water and Honey after Supper, going to Bed; for if after the taking it, it causeth the Woman to feel a bearing Pain about the Navel and lower Parts of the Belly, it is a Sign she hath conceived, and that the Suppression is natural; if not, then it is vicious, and ought medicinally to be taken away; otherwise many dangerous Diseases will follow, such as Swoonings, Faintings, Intermision of Pulse, Obstructions, Cachexies, Jaundice, Dropsies, Hardness of the Spleen, Epilepsies, Apoplexies, Frenzies, melancholy Passions, &c. Which makes it highly necessary to say something now of the Cure.

The Cure of this Distemper must be by Evacuation, for this Suppression is a Plethorick Affect: It will therefore be best in the midst of the menstrual Period to open the Liver Vein: and for the Reversion of the Humour two Days before the wonted Evacuation, open the Saphena-vein, on both Feet: And if the Repletion be not great, apply Cupping Glasses to the Legs and Thighs: After letting Blood, the Humours must be prepared and made flexible with Syrup of Stæchas, Harehound, Hyssop, Betony, Maiden hair, Mugwort, Fumitory; Then let a Bath be made of Rue, Feverfew, Marjoram, Savin, Bay leaves, Penny-royal, Camomile and Juniper berries: After which Take of the Leaves of Nep, Betony, Succory, Maiden-hair, of each one Handful, make a Decoction,

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coction, and take thereof three Ounces; Syrup of Mugwort, Succory, maiden-hair, mix each half an Ounce; and after she comes out of the Bath, let her drink it off. Then purge *Pil. de Agrick, Elephang Coch. Faetid. Galen* in this Case commends *Pilula de Hiera cum Colecyntida*; for as they be proper to purge the Humour offending, so do they open the Passages of the Womb, and strengthen the Faculty by their aromatical Quality; If the Stomach be overcharged, let her take a Vomit; but let it be so prepared as to work both Ways, lest the Humours should be too much turn'd back, by working only upwards: To which End, Take *Trochisk* of *Agarick* two Drams, infuse them in three Ounces of Oximel, in which dissolve *Benedict. Laxat.* half an Ounce, and of the Electuary *Diasarum* one Scruple; and let her take it after the manner of a Purge. When the Humour hath been thus purged, you may proceed to more proper and forceable Remedies, Take Extract of Mugwort, one Scruple and Half; Musk ten Grains; Trochisks of Myrrh, one Dram and Half; Rinds of Cassia, parsley Seed, Castor, of each one Scruple; and with Juice of Smallage, or after Supper going to Bed. Also administer to the lower Parts by Suffumigation, Pessaries, Unctions, Injections, and Inseffions; make Suffumigations of Amber, Galbanum, Melanthum, Bay-berries, Lugwort, Cinamon, Nutmegs, Cloves, &c. Make Pessaries of Figs, and the Leaves of Mercury bruised, and rolled up with *lint*. Make Injections of the Decoction of Mercury, Betony, Orign, Mugwort and Figs, and inject it into the Womb by an Instrument fit for that Purpose. For Unction, Take Ladant, Oil of Myrrh, of each two Drams; Oyl of Lillies, Almonds, Capers, Camomile, of each half an Ounce; and with Wax make an Unguent, with which let the Place be anointed. Let the Air be hot and dry, her Sleep shorter than ordinary; let her use moderate Exercise before meals, and let her meat and drink be attenuating.

Sect. 3. *Of the overflowing of the Monthly Courses.*

THIS Distemper is directly contrary to that of which I have spoken in the foregoing Section: and is no less dangerous than the other, and therefore requires to be spoken to next in Order. This Distemper is a sanguineous Excrement, proceeding from the Womb, and exceeding in Time and Quality. I call it Sanguineous, because the Matter of the Flux is only Blood, and differs from the Whites, (of which I shall speak afterwards) and I say it proceeds from the Womb, because there are two Ways by which the Blood flows forth; one is, by the internal Veins in the body of the Womb, which is properly called the monthly Flux; the other is, by those Veins which are terminated in the Neck of the Matrix, which some Physicians call Hemorrhoids of the Womb. And that it exceeds in Quantity, is when they flow about three Days; but this is the most certain Sign of their Excess in flowing, when they flow so long, that the Faculties of the body are thereby weakened: For in bodies abounding with gross Humours, this immoderate Flux does sometimes unburden Nature of her load, and is not to be stopt without Advice from a Physician.

The Cause of this immediate flowing is either External or Internal; the External Cause may be the Heat of the Air: lifting, and carrying heavy Burdens, unnatural Child-births, Falls, &c. The internal Cause may be threefold, in the Matter, Instrument, or Faculty: The Matter, which is the Blood, may be vicious two Ways, first in Quantity, being so much that the Veins are not able to contain it, secondly, in Quality, being adust, sharp, waterish, or unconcocted: The Instrument, *viz.* the Veins are faulty by the Dilatation of the Orifice, which may be caused two Ways, first, by

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by the Heat of the Constitution, Climate, or Season, heating the Blood, whereby the Passages are dilated, and the Faculty weakened, that it cannot retain the Blood: secondly, by falls, blows, violent Motion, breaking of a Vein, &c.

This inordinate flux may be known by the Appetite's being decayed, the Concoction depraved, and all the Actions of the Body weakened, the feet swelled, the Colour of the face changed, and a general feebleness possesseth the whole body. If it comes by the breaking of a Vein, the body is sometimes cold, the blood flows forth on Heaps, and that suddenly with great Pain; If it comes through Heat, the Orifice of the Veins being dilated, then there is little or no Pain, yet the Blood flows faster than it doth in an Erosion, and not so fast as in a Rupture. If by Erosion, or sharpness of blood, she feels a great Heat scalding the Passage; it differs from the other two, in that it flows not so suddenly nor so copiously as they do. If it be by weakness of the Womb, she has an Aversion to Copulation. If it proceeds from the blood, drop some of it on a Cloth, and when it is dry, you may judge of the Quality by the Colour: if it be Cholerick it will be Yellow; if Melancholy, black; if flegmatick Waterish, and Whitish.

The Cure of this consists in three Particulars; first, in repelling and carrying back the blood; Secondly, in correcting and taking away the fluxibility of the Matter; Thirdly in corroborating the Veins of Faculties. For the First, to cause a Regression of the Blood, open a Vein in her Arm; and draw out so much Blood as the Strength of the Patient will permit; and that not together, but at several Times: for thereby the Spirits are less weakened and the Retraction so much the greater: Apply the Cupping glass to the Liver, that the Reversion may be in the Fountain. To correct the fluxibility of the Matter Cathartical Means moderated with Astringencies may be used. If it be
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caused by sharpness of Blood, consider whether the Erosion be by Salt Phlegm, or a dust Colour: If by Salt Phlegm, prepare with Syrup of Violets, Wormwood, Roses, Citron-peels, Succory, &c. Then take this Purgation following: Take *Mirabolans, Cherbul, half an Ounce, Trochiscs of Agarick, one Dram; with Plantain-water, make a Decoction: Add thereto Syr. Rosat. lax three Ounces, and make a potion.* If by a Dust Colour, prepare the body with Syrup of Roses, myrtles, Sorrel, Purslain, mixt with Water of Plantain, Knot grass, and Endive: Then purge with this Potion; Take Rinds of myrabolans, Rhubarb, of each one Dram, Cinnamon fifteen Grains, infuse them one Night in Endive Water: Add to the straining Pulp of Tamarins, Cassia, of each half an Ounce, Syrup of Roses one Ounce; and make a Potion. If the Blood be waterish and unconcocted, as it is in hydropical Bodies, and flows forth by Reason of the Tenuity, to draw of the Water will be profitable: To which End purge with *Agarick, Elatereum, and Coloquintida.* Sweating is also proper in this Case, for by it the Matter offending is taken away: and the Motion of the Blood is carried to the outward Parts. To procure sweat use Cardamum Water with Mithridate, or the Decoction of Guaiacum, Sassafras, or Sassaoparella; Gum of Guaiacum does also greatly provoke Sweat; and Pills of Sassaoparella taken every Night going to Bed, are worthily commended. If the Blood flows forth from the opening or breaking of a Vein, without any evil Quality of itself, then ought Corroboratives only to be applied, which is the Thing to be done, in this inordinate Flux, Bole armoniack one Scruple, London Treacle one Dram, old Conserve of Roses, half an Ounce; with Syrup of Myrtles make an Electuary. Or, if the Flux have continued long, Take of Mastich two Drams, Olibani, Troch. de Carable, of each one Dram; balanstium one Scruple; make a Powder; with Syrup of Quinces, make it into Pills, and take one always before Meals.

Sect. 4. *Of Terms coming out of Order ; either before or after usual Time.*

BOth these have an ill Constitution of body ; every Thing is beautiful in its Order ; in Nature as well as in Mortality ; and if the Order of Nature be broke, it shews the body to be out of Order : Of each of these Affects briefly.

When the monthly Courses come before their Time, it shews a depraved Excretion, that comes for the Time often ; flowing sometimes twice a Month : The Cause why they come sooner, is in the blood, which stirs up the expulsive Faculty in the Womb, or sometimes in the whole body, caused oftentimes by the Persons Diet ; which increases the blood too much, makes it too sharp or too hot, and if the retentive Faculty of the Womb be weak, and the expulsive Faculty strong, and of a quick sense, it brings them forth the sooner ; And sometimes they flow sooner by Reason of a Fall, Stroke, or some violent Passion, which the Parties themselves can best relate. If it be from Heat, thin and sharp Humours, it is known by the Distemper of the whole body. The looseness of the Vessels, and Weaknesses of the retentive Faculty, is known from a moist and loose Habit of body, It is more Troublesome than Dangerous ; but hinders Conception, and therefore the Cure is necessary for all, but especially such as desire Children. If therefore they come too soon from the Faculty provok'd by too much Plethory, let the Person bleed, and use a separate Diet, exercising herself as much as she can. If it proceed from a sharp blood, let her temper it by a good Diet and Medicines. To which Purpose let her use baths of Iron water, that corrects the Distemper of the bowels and then evacuate. If it proceeds from the retentive Faculty, and looseness of the Vessels, it is to be corrected with gentle Astringents.

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As to the Courses flowing after their usual Time, the Courses are thickness of the Blood, and the smallest of its Quantity with the straitness of the Passage and weakness of the Expulsive Faculties; either of these single may stop the Courses; but if all these concur, they render the Distemper the worse. If the Blood abound not in such a Quantity as may stir up Nature to expel it, its purging must necessarily be defer'd till there be enough. And if the Blood be thick, the Passage stoppt, and the expulsive Faculty weak, the Menses must needs be out of Order, and the purging of them be retarded.

For the Cure of this, if the Quantity of Blood be small, let her use a larger Diet, and very little Exercise. If the Blood be thick and foul, let it be made thin, and the Humours mixed therewith be evacuated. It is good to purge after the Courses have done flowing, and to use Calamints; and indeed the oftener she purges the better. She may also use Fumes and Pessaries, apply Cupping-glasses without Scarification to the Inside of the Thighs; and rub the Legs and scarifie the Ancles, and hold the Feet in warm Water, four or five Days before the Courses come down. Let her also anoint the Bottom of her Belly with Things proper to provoke the Terms.

Sect 5. Of the false Courses, or Whites.

THE Whites or false Courses, are a foul Excretion from the Womb; for from the Womb proceeds not only the menstruous Blood but accidentally many other Excrements; which by the Ancients are comprehended under the Title of *ῥῆγμα γυναικῆ* which is a Distillation of variety of corrupt Humours through the Womb, flowing from the whole Body, or part of the same; which, though called the Whites, are sometimes Blue or Green, or Reddish; not flowing at a set Time, or every Month, but in a disorderly Manner, sometimes longer,

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longer, and sometimes shorter. It is different from the Running of the Reins, being both less in Quantity, and whiter and thicker in Quality, and coming at a great Distance: It is different also from those Nightly Pollutions, which is only in Sleep, and proceed from the Imagination of Venery.

The Cause of this Distemper is either promiscuously in the whole Body, by a Cacochymia, or Weakness of the same; or in some of the Parts; as in the Liver, which, by the Inability of the sanguificative Faculty, causeth a Generation of corrupt Blood; and then the Matter is reddish; sometimes in the Gall, being remiss in its Office, not drawing away those cholerick Superfluities which are ingendered in the Liver, and then the Matter is Yellowish; Sometimes in the Spleen, not defecating and cleansing the Blood of the Dregs and excrementitious Parts; and then the Matter flowing forth is blackish. It may also come from Catarrhs in the Head, or from any other putrified or corrupt member. But if the matter of the Flux be white; the Case is either in the Stomach or Reins; In the Stomach, by a phlegmatical and crude matter there contracted and viciated through Grief, Melancholy, and other Distempers; for otherwise if the matter were only pituitous, and no Ways corrupt or viciated, being taken into the Liver, it might be converted into Blood; for Phlegm in the Ventricle, is called Nourishment half digested. But being corrupt, though it be sent unto the Liver, it cannot be turn'd into Nutriment; for the second Concoction cannot correct that which the first hath corrupted; and therefore the Liver sends it to the Womb, which can neither digest it nor repel it, and so it is voided out, still keepi^{ng} the Colour which it had in the Ventricle. The Cause also may be in the Reins, being over heated, whereby the Spermatical matter, by reason of its Tenuity flows forth; The external Cause may be

be the moistness of the Air, eating of corrupt Meats, Anger, Grief, Slothfulness, immoderate sleeping, and Costiveness.

The Signs are extenuation of the body, shortness and stinking breath; loathing of Meat, pain in the Head, swelling of the Eyes, Melancholy, Humidity, flows from the Womb, of divers Colours, as reddish, black, green, yellow, white; It is known from the flowing and overflowing of the Courses, in that it keeps no certain Periods, and is of so many Colours, all which do degenerate from blood.

For the Cure of this, it must be by methods adapted to the Case; and as the Causes are various, so must be the Cure.

If it be caused by the Distillation from the brain, Take Syrup of Betony, Staechas, and Marjoram, purge with Pilococh. Make Napalia, of the Juice of Sage, Hyssop, Bettony, Negella, with one Drop of Oyl of Cloves, and a little silk Cotton. Take Elect. Dianth. aromat. rosat. diambre diamosci dulcis, of each one Dram; Nutmeg half a Dram: with Sugar and Betony water make Lozenges to be taken Morning and Evening. Also take Aurizæ Alexandrinæ half a Dram, at Night going to Bed.

If the Matter flowing forth be reddish, open a Vein in the Arm; if not, apply Ligatures to the Arms and Shoulders; some have cured this Distemper, by rubbing the upper Parts with crude Honey; and so Galen says he cured the Wife of Batius.

If it proceed from Crudities in the Stomach, or from a cold distemper'd Liver, Take every Morning of the Decoction of *Lignum Sanctum*, purge with Pill de Agarico, de Hermodact. de Hiera Diacolocynthid. Fædita Atragatiwe. Take of elect. Aromat. Ros. two Drams, Citron-peels dried; Nutmeg, long Pepper, of each one Scruple; *Diagalanga*, one Dram; *Santali Alba*, *Ligni Abes*, of each a half Scruple; Sugar six Ounces; with Mint water make Lozenges of it, and take after Meals.

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If with Frigidity of the Liver, be joined a Repression of the Stomach, purging by Vomiting is commendable; for which, Take three Drams of the Electuary of Diarsaru. Some Physicians also allow of the diuretical Means, as of Apium, Petroselinum, &c.

If the Matter of the Flux be melancholious, prepare with Syrup of Maiden-hair, Epithimum, Polipody, Burage, Bugloss, Fumetary, Harts-tongue and Syrups Byssantinum, which must be made without Vinegar, otherwise it will rather animate the Disease than strengthen Nature; for Melancholy by the Use of Vinegar is increased: and by Hippocrates, Sylvius and Avensinus, it is disallowed of, as an Enemy to the Womb, and therefore not to be used inwardly in uterine Diseases. Purges of Melancholy are, *Pilula Eumarica*, *Pilula Inda*, *Pilula de Lap. Lazuli*, *Diasena*, & *Confectio Hameigh*. Take stampt Prunes two Ounces, senna one Dram; Epithimum; Polypody, Fumitary, of each a Dram and half; four Dates, one Ounce with Endive water make a Decoction, take of it four Ounces; add unto it *Confectioes Hamech*, three Drams; Manna three Drams. Or, *Pil. Indatum*, *Pil. Fatidarum*, *Agarici Trochiscati*, of each one Scruple; *lapidis lazuli*, five Grains; with Syrup of Frithimum make Pills, and take them one every Week.

If the Matter of the Flux be cholerick, prepare with Syrup of Endive, Violets, Succory Roses; and purge with Mirabolans, Manna, Rhubarb, Cassia. Take of Rhubarb two Drams; Anniseed one Dram, Cinnamon a Scruple and a half; infuse them in six Ounces of Prune-broth; add to the straining of Manna an Ounce, and take it according to Art. Take *Spicierum Diatrionsantalum*, *Diatriagacant. frig. Diarrhod*, *Abbatis Diaconit*; of each one Dram; sugar four Ounces, with Plantain Water make Lozenges

Lastly, Let the Womb be cleansed from the corrupt Matter, and then corroborated: And for the cleansing thereof, make Injections of the Decoction of Bettony, Fether-

Fetherfew, Mugwort, Spikenard, Bistort, Mercury, Sage, adding thereto Sugar, Oyl of sweet Almonds, of each two Ounces. Then to corroborate the Womb, prepare Trochisks in this Manner: Take of Myrrh, Fetherfew, Mugwort, Nutmegs, Mace, Amber, Ligni Aloes, Storax, red Roses, of each one Ounce, with Mucilage of Tragacanth make Trochisks; cast them on the Coals, and smother the Womb therewith; Fomentations may also be made for the Womb, of red Wine, in which hath been decocted Mastich, fine Bole, Balustia, red Roses, and drying Diet is best, because this Dikemper usually abounds with Phlegmatick and crude Humours. Immoderate Sleep is hurtful, but moderate Exercise will do well.

Thus I have gone through the Principal Affe^{cts} peculiar to the Female Sex; and prescribed for each of them such Remedies, as with the Divine Blessing, will cure their Distempers, confirm their Health, and remove all those Obstructions which might otherwise prevent their bearing Children: And I have brought it into so narrow a Compass, that it might be of the more general Use; being willing to put it into every one's Power that has occasion for it, to purchase this rich Treasure at an easy Rate.

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Aristotle's

Book of

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Astronomers, } Physicians,
Astrologers, } AND
Philosophers.

Wherein is contain'd divers
QUESTIONS *and* ANSWERS
Touching the
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The Reasons of divers Wonders in the
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READER,

THeſe Problems have been printed very often, and finding ſo general an acceptance, diſſerſe Books have been ſoiſted into the World under the Name of Aristotle, ſo that many People have bought them, thinking they had the right ſort, by which the Publick has been injured as well as the Proprietors.

The Matter it contains is neceſſary for all People to know; and as Man is ſaid to be a Microcoſm (or little World) and in him the Almighty has imprinted his own Image ſo lively, that no Power whatever is able to blot it out; ſo this Image and Similitude is the Soul and Underſtanding. And notwithstanding all the Perfections which Man hath in himſelf; few or none take Delight in the Study of himſelf, or is careful to know the Subſtance, State, Condition, Quality, or Uſe of the ſeveral Parts of his own Body, altho' he be the Honour of Nature, and more to be admired than the ſtrongeſt and rareſt Wonder that ever happened. I have therefore published this little Book, wrote by Aristotle and the deepeſt Philoſophers, who teach the Uſe of all Parts of the Body, their Nature, Quality, Property and Subſtance, and queſtion not but it will afford both innocent, neceſſary, and uſeful Knowledge, and prove profitable to both Sexes.

Farewel.



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Aristotle's Problems.

Q. **A**mong all living Creatures, why hath Man only his countenance lifted up towards Heaven?

A. Unto the Question there are diverse Answers.

First, it proceeds from the will of the Creator. And although the Answer be true, yet in this our purpose it seemeth not to be of force, because that so all Questions easily might be resolved.

Secondly, I answer, that for the most part every Workman doth make his first work worse, and then his second better; and so God creating all other beasts before Man, gave them their Face looking down to the earth. And then secondly, he created Man, as it doth appear in *Genesis*, unto whom he gave an honest shape, lifted up unto Heaven, because it is drawn from divinity, and doth also derogate from the goodness of God, who maketh all his works perfect and good.

Thirdly, it is answered, That Man only among all living Creatures is ordained to the Kingdom of Heaven, and therefore hath his Face elevated, and lifted up to Heaven, because that despising Wordly and Earthly things, he ought to contemplate on Heavenly things.

Fourthly, That the reasonable Soul is like unto Angels, and finally ordain'd towards God; as it appeareth by *Averrois*, in the first *de Anima*; and therefore he hath a figure looking upward.

Fifthly, That Man is a Microcosm, that is, a little World, as it pleaseth *Aristotle* to say in the

Eighth of this *Phys.* and therefore he doth command all other living Creatures, and they obey him.

Sixthly, It is answered, that naturally there is unto every thing, and every work, that form and figure given which is fit and proper for its motion: As unto the Heaven, roundness, to the fire a Pyramidical form, that is, broad beneath, and sharp towards the top; which form is most apt to ascend; and so Man had his face up to Heaven, to behold the wonders of God's works.

Q. Why is the head of Beasts hairy.

A. The answer, according to the opinion of *Const.* is, That the hairs are an ornament of the head, and of the brain; and the brain is purged and evacuated of gross humours by the growing of the hair, from the highest unto the lowest parts: which pass through the pores of the exterior flesh, and do become dry, and are converted into hairs. This appears to be true, because that in all Man's body there is nothing dryer than the hairs; for they are dryer than the bones, as *Albertus Magnus* doth affirm, because that some Beasts are nourished with bones, as Dogs, but no beasts can digest Feathers, or Hair, but do void them undigested; and they are so dry, that they are not for nutriment.

Secondly, It is answered, that the Brain is purged four manner of ways: First, of superfluous watry humours, by the Eyes, from melancholy, by the Ears, and of choler, by the Nose; Flegm, by the Hair; and that is the intent of the Physician.

Q. Why have Men longer hair on their Heads than other living Creatures?

A. *Arist. de Generat. Anim.* says, that Men have the moistest brain of all living Creatures, from the which the seed proceedeth, which is converted into the long hair of the head.

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Secondly, It is answered, That the humours of Man are fat, and do not become dry easily, and therefore the hair groweth long in him: in other Beasts the humours are easily dried, and therefore the hair groweth not so long.

Q. Why doth the hair take deeper root in Man's skin, than in other living Creatures?

A. Because they have greater store of nourishment in Man, and therefore grow more into the inward parts of Man. And this is also the reason why in other Creatures the hair doth alter and change with the skin, and not in Man, unless it be sometimes a scar or wound.

Q. Why have Women longer hair than Men?

A. Because Women are moister than Men, and flegmatick, and therefore there is more matter of hair in them, and by consequence, the length also of their hairs doth follow. And furthermore, this matter is more increased in Women than in Men from their interior parts, and especially in the time of their Monthly Terms, because the matter doth then ascend, whereby the Humour which breedeth the hair doth increase. And *Albertus* doth say, That if the hair of a Woman in the time of her Flowers be put into dung, a venomous Serpent is engendered of it.

The second answer is, Because Women want Beards, and so the matter of the Beard doth go into the matter of the hair.

Q. Why have some Men soft hair, and some hard?

A. We answer with *Aristotle*, That the hair hath proportion with the skin, of which some is hard, some thick, some subtle and soft, some gross; therefore the hair which groweth out of a thick and gross skin, is thick and gross, and that which groweth of a subtle and fine, is fine and soft, and when the Pores are open, then cometh forth much humour, and therefore hard hair is engendered; and when the pores are strait, then there doth grow

soft and fine hair. And this doth *Aristotle* shew in Men, in whom we have an eminent token, because Women have softer hair than they, because that in Women the Pores are shut, and are strait, by reason of their coldness.

Secondly, Because that for the most part cholerick Men have harder and thicker hair than others; by reason of their heat, and because the pores are ever open in them, and therefore also they have Beards sooner than others. Whereupon the Philosopher saith, that those beasts which have hard hair are the boldest, because such hair proceedeth of heat and choler, which choler maketh Men fight. *Aristotle* also giveth example in the Bear and the Boar; and contrariwise those Beasts that have soft hair are fearful, because they be cold, as the Hare and Hart. *Aristotle* doth give another reason of the softness and hardness of the hair, drawn from the Climate where a Man is born; because that in hot Regions hard and gross hair is ingendered, as it appears in the *Ethiopians*, and the contrary is true in the cold Country, as towards the North.

Q. Why have some Men curled Hair and some smooth?

A. The answer is, That the cause of the curling of the hair is great abundance of heat; so that if there be much heat in a Man, then the hair doth curl and grow upward. And a sign of this proved true, because that sometimes a Man doth enter into a Bath smooth haired, and afterwards by the Bath becometh curled. And therefore the Keepers of Baths have often curled hair, as also the *Ethiopians* and cholerick Men. But the cause of the smoothness is the abundance of moist humours which tend downwards; and a proof of this is, because they have much humidity in them, and small heat.

Q. Why do Women shew their ripeness by their hair

in

in their Privy Parts, and not elsewhere, but Men in their Breasts?

A. We answer Physician like, because in Men and Women there is abundance of humidity in that place, but more in women, because Men have the mouth of the bladder in that Place where the Urine is contained, of which the hair in the breasts is ingendred, and about the Navel. But of Women it is said, that the humidity of the Bladder, and of the Matrix or Womb, is joined, and meeteth in that low secret Place; and therefore is dissolved and separated in that place through much vapours and fumes, which are the cause of hair. And the like doth happen in other Places where hair is, and under the arms.

Q. Why have not Women Beards?

A. Because they want heat, as appeareth in some effeminate Men, who are beardless for the same cause, because they are of the complexion of Women.

Q. Why doth the hair grow in them that are banded?

A. Because their bodies are exposed to the Sun, the which through its heat doth dissolve all the moisture into a fume or vapour, of which the hair doth grow and increase.

Q. Why is the hair of the Beard thicker and grosser than elsewhere, and the more Men are shaven, the harder and thicker it groweth.

A. Because according to the rule of the Physicians, by how much more the humour or vapour of any liquor is dissolved and taken away, by so much the more the humour remaining doth draw to the same: and therefore how much the more the hair is shaven, so much the more the humours gather thicker: and of them hair is ingendred, and doth there also wax hard.

Q. Why are Women smooth and fair in respect of Men.

A. The Answer is, according unto Aristotle de
Generat.

6 The PROBLEMS

Generat. Animal. Because that in Women all humidity and superfluity, which are the matter and cause of the hair of the body, is expelled with their Monthly Terms; the which superfluity remaineth in Men, and through vapours do pass into the hair. And a sign of this is, because Women have seldom any running at the Nose, or Imposthume or Ulcer, but such matter is expelled also. And we see some old Women begin to have beards in their old age, that is, after forty or fifty Years of Age, when their Flowers are ceased: as *Aristotle* doth teach, *de animal lib. 9.*

Q. Why doth Man only, above all other Creatures, wax hoary and grey, as Pythagoras and Aristotle affirm

A. The answer, according unto the Philosophers is, because Man hath the hottest heart of all living Creatures: And therefore nature being more wise, lest a Man should be suffocated through the heat of his heart, hath placed the heart, which is most hot, under the Brain, which is most cold; to the end, that the heat of the heart may be temper'd with the coldness of the brain, and contrariwise that the coldness of the brain may be heated with the heat of the heart, and thereby there might be a temperature in both. A sign to prove this is, because that of all living Creatures Man hath the worst breath, if he come to his full age. Furthermore, Man doth consume half his time in sleeping, which doth proceed from the great access of the coldness and moisture of the brain, and by that means doth want natural heat to digest and consume that moistness: the which heat he hath sufficiently in his Youth; and therefore in that age is not gray, but in his old age, when heat faileth; and therefore the vapours ascending from the Stomach remain undigested and unconsumed for want of natural heat, and then putrefies, of which putrifaction of humours, the whiteness doth follow, which is called greyness, or hoariness. Whereby it doth appear, that hoariness is nothing

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nothing else but a whiteness of hair, caused by the putrefaction of humours about the roots of the hair through the want of natural heat in old age. Sometimes also greyness is caused by the naughtiness of the complexion, which may well happen in youth, and sometimes by reason of the moisture undigested, and sometimes through over great fear or care, as it appeareth in Merchants, Sailors, Thieves; from whence cometh this verse.

Cura facit canos, quamvis homo non habet annos.

Q. Why doth red hair grow white sooner than other?

A. According to the opinion of Aristotle, because redness is an infirmity of the hair, for it is ingendred of a weak and infirm matter; that is to say, of matter corrupted with the Flower of the Women, and therefore they wax white sooner than black hair.

Q. Why do Wolves grow grisly?

A. The better to understand this question, note the difference between greyness and grisliness; because that greyness is caused through the defect of natural heat, but grisliness through devouring and eating, as Aristotle witnesseth, 7 de Animal. The Wolf being a devouring beast, and an Eater, he letteth it down gluttonously without chewing, and that at once enough for three days: of which meat gross vapours are ingendred in the Wolf's body: and by consequence grisliness. Secondly, greyness and grisliness do differ, because greyness is only in the head, and grisliness over all the body.

Q. Why do Horses grow grisly and grey?

A. According to Aristotle, because they are for the most part in the Sun: And in his opinion also, heat doth accidentally cause putrefaction; and there of that kind of heat the matter of hair doth putrify; and by consequence they are quickly pill'd.

8 The PROBLEMS

Q. Why do Men become bald, and trees fall their Leaves in the Winter?

A. Aristotle doth give the same reason for both: because that the want of moisture in both, is the cause of the want of the hair, and of the leaves: and this is proved, because that a Man becometh bald through Venery, because that lechery is letting forth of natural humidity and heat. And so by that excess in carnal pleasure, moisture is consumed, which is the nutriment of the hair, and therefore baldness doth ensue. And this is evidently proved in Eunuchs and Women, which do not grow bald, because they do not depart from their moistness. And therefore eunuchs are of the complexion of Women. But if you ask why Eunuchs be not bald nor have not the Gout, as *Hypocrates* saith, the Answer is according unto *Galen*, because the cause of baldness is dryness, the which is not in Eunuchs because they want their stones, the which do minister heat unto all the parts of the body, and the heat doth open the pores, which, being open the hair doth fall.

Q. Why are not Women bald?

A. Because they are cold and moist, which are the cause that the hair remaineth, for moistness doth give nutriment to the hair, and coldness doth bind the pores.

Q. Why are bald Men deceitful according to the verse?

Si non vis falli, fugius consertia calvi.

A. Because baldness doth witness a cholerick complexion, which is hot and dry; and cholerick Men are naturally deceitful, according to that verse,

Hirsutus, fallax, irascens, prodigus audax.

And therefore it followeth, *a primo ad ultimum*, that bald Men are deceitful and crafty.

Q. Why are not blind Men naturally bald?

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A. Because that according unto *Aristotle*, the Eye hath most moisture in it, and that moisture which should pass through by the substance of the eyes, doth become a sufficient nutriment of the hair, and therefore they are seldom bald.

Q. Why doth the hair stand an end, when Men are afraid?

A. Because in the time of fear, the heat doth go from the outward part of the body, unto the inward, to the intent to help the heart, and so the Pores, in which the hair are fastened, are shut up; after which stopping and shutting up of the Pores, the standing up of the hairs doth follow, as it is seen in brute beasts, as Dogs, wild Boars, and Peacocks.

Of the Head.

Q. Why is a Man's Head round?

A. Because this is most fit to receive any thing into it, as *Aristotle* doth affirm, *Lib. de Cael.* and the Head doth contain in it five Senses. This is also seen in a material Sphere.

Q. Why is the Head round?

A. *Aristotle* saith, because it doth contain in it the moistest parts of the living Creatures, and also because the brain may be defended thereby, as with a shield.

Q. Why is not the Head absolutely long, but somewhat round?

A. To the end the three Creeks and Cells of the Brain might the better be distinguished; that is, the fancy in the forehead, the discoursing or reasonable part in the middle; and the memory in the hindermost part.

Q. Why doth a Man lift up his Head towards the Heavens when he doth imagine?

A. Because the Imagination is in the fore part of the Head, or Brain; and therefore it listeth up it

itself, that the Creeks or Cells of the Imagination may be opened, and that the Spirits which help the Imagination, and are fit for that purpose, having their concurrence thither, may help the Imagination.

Q. Why doth a Man when he museth, or thinketh on things past, look down towards the Earth?

A. Because the Cell or Creek which is behind, is the Creek or Chamber of Memory, and therefore that looketh towards Heaven when the head is bowed down; and so that Cell is opened, to the end that the Spirits which perfect the Memory should enter in.

Q. Why is not the Head fleshy, like unto the other parts of the body?

A. Because that according to *Aristotle*, the Head would be too heavy, and would not stand stedfastly: and therefore it is without flesh. Also a head loaden with flesh, doth betoken an evil complexion?

Q. Why is the Head subject to aches and griefs?

A. According unto *Constant*, by reason evil humours which proceed from the stomach, ascend unto the head and disturb the brain, and so cause the pain in the Head. And sometimes it proceeds from overmuch filling the stomach, because, according unto the opinion of *Galen*, two great sinews pass from the brain to the mouth of the stomach, and therefore these two parts do suffer grief always together. Sometimes the ach doth proceed of drinking strong Wine, of fuming Meats, as Garlick, or Onions; and sometimes of flegm in the stomach, whereof spring Quotidian Fevers.

Q. Why have Women the head-ach more often than Men?

A. *Albertus* saith, that it is by reason of their Monthly Terms, which Men are not troubled with, and so a moist, unclean and venomous fume is dissolved, the which seeking passage upward, doth cause the head-ach.

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Q. Why is the brain white?

A. There are two answers: the first, because it is cold, and coldness is the mother of white. The Philosophers do teach the second, because it may receive the similitude and likeness of all colours, which the white colour can best do, because it is most simple.

Q. Why are all the Senses in the Head?

A. Because (as *Albertus* saith) the brain is there on which all the Senses do depend, and are directed by it, and by consequence it maketh all the spirits to feel, and by it all the Membranes are governed.

Q. Why cannot a Man escape death, if the brain or heart be hurt?

A. Because the Heart and the Brain are two of the principallest parts which concern Life: and therefore if they be hurt, there is no Remedy left for cure.

Q. Why is the brain moist?

A. Because it may easily receive any impression, which moisture can best do, as it appeareth in Wax, which doth easily receive the print or the seal when it is soft.

Q. Why is the brain cold?

A. This is answered two ways: First, because that by this coldness it may clear the understanding of a Man, and make it subtile. Secondly, that by the coldness of the Brain the heat of the heart may be tempered: And this is *Aristotle's* intent, *Lib. de Animal.*

Of the Eyes.

Q. Why have you one Nose and two Eyes?

A. Because our light is more necessary for us than the smelling: And therefore it doth proceed from the goodness of Nature, that if we receive any hurt or loss of one Eye, that yet the other,

other should remain : Unto the which, the spirit with which we see, called *Spiritus Visus*, is directed when the other is out, as it is plain in the common perspective.

Q. Why have Children in their youth great eyes, and why do they become smaller and lesser in their age ?

A. According to *Aristotle de Generat.* It proceedeth from the great humidity of the Brain, and for the same cause children are very sleepy.

Q. Why do black Eyes see well in the day-time, and bad by night ?

A. According to that opinion of *Aristotle*, it proceedeth from the want of fire, and from the assembling and meeting together of light and humour in the eyes, which are lightened by reason of the Sun, which doth lighten the easy humour of the eye, and purge it, and in the absence of the Sun those humours became dark and black, and therefore the sight not so good.

Q. Why doth the blueish grey eyes see badly in the day-time, and well in the night ?

A. Because saith *Aristotle* greyness is light and shining of itself, and the spirits with which we see are weakened in the day-time, and strengthened in the night.

Q. Why be Men's Eyes of diverse colours ?

A. This proceedeth, saith *Aristotle*, by reason of the diversity of the Humours. The Eye therefore hath four coverings and three Humours : The first covering is called *Consolidative*, which is the uttermost, and is strong and fat. The second is called *an horny skin and covering* to the likeness of an horn, and that is a clear covering. The third is called *Uvea*, of the likeness of a black Grape. The fourth is called a *Cobweb*. But according to the Opinion of some, the Eye doth consist of seven coverings or skins, and three humours. The first humour is called *Abuginos* for the likeness unto the white of an Egg. The second *Glarial*, that is clear,
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like unto Ice, or Cristalline. The third *Vitreous*, that is clear like a Glass. And the diversity of humours causeth the diversity of the Eyes.

Q. Why are Men which have but one Eye, good Archers? And why do good Archers commonly shut one Eye? And why do such as behold the Stars, look through a trunk with one Eye?

A. This matter is handled in the perspective Arts, and the reason is, as it doth appear in the Book of Causes, because that every vertue and strength united and knit together, is stronger than itself dispersed and scattered. Therefore all the force of seeing dispersed into two Eyes, the one being shut, is gathered into the other; and so the light is fortified in him; and by consequence, he doth see better and certainer with one Eye being shut, than both being open.

Q. Why do such as drink much, and laugh much, shed tears.

A. Because that whilst they drink and laugh without measure, the Air which is drawn in doth not pass out through the Windpipe, and so with force is directed and sent to the Eyes; and by their pores passing out doth expel the humours of the Eyes; the which humours being so expelled, do bring tears.

Q. Why do such as weep much, urine but little?

A. Because (saith Aristotle) the Radical humidity of a Tear, and of Urine, are of one and the same nature. And therefore where weeping doth increase, there Urine doth diminish; and that they be of one nature, is plain to the taste, because they are both salt.

Q. Why do some which have clear Eyes see nothing at all?

A. By reason of the Oppilation and naughtiness of the sinews with which we see. For the Temples being destroyed, the strength of the light cannot be carried from the Brain to the Eye, as the

the Philosopher doth teach, *lib. de Sen. & sensatio.*

Q. Why is the Eye clear and smooth like unto glass?

A. Because the things which may be seen, are better beaten back from a smooth thing than otherwise, that thereby the sight should strengthen.

Secondly, I answer, it is because the eye is very moist above all parts of the Body, and of a waterish nature; and as the water is clear and smooth, so likewise is the Eye.

Q. Why do Men which have their Eyes deep in their head, see well afar off, and the like of beasts?

A. Because (saith Aristotle, 2^d de Gener. Anima) the force and power by which we see is dispers'd in them, doth go directly to the thing which is seen.

And this is proved by a similitude, because that when a Man doth stand in a deep Ditch, or Well, he doth see in the day time, standing in those places, the stars of the Firmament; as Aristotle doth teach in his Treatise *de forma speculi*; because that then the power of the sight and of the beams are not scattered.

Q. Wherefore do these Men which have their Eyes far out, and not deep in their heads, see but meanly, and not far distant.

A. Because (saith Aristotle) the beams of the sight which pass from the eye, are scattered on every side, and do go directly unto the thing that is seen, and therefore the sight is weakened.

Q. Why are many beasts born blind, as Lions Whelps, and Dogs Whelps?

A. Because such Beasts are not as yet of perfect ripeness and maturity, and the course of nutriment doth not work in them. And this is proved by a similitude of the Swallows, whose Eyes, if they were taken out when they are little ones in the Nest, would grow again, and this is plain in many other Beasts, which are brought forth before their time, as it were dead, as Bears Whelps. And this
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reason doth belong rather to the Perspective than the Natural Philosopher.

Q. Why do the Eyes of the Woman that hath her flow-ers gain a new Glas, as Arist. saith, de Somno & Virgil. and this is the like Problem, Why doth a Basilisk kill a Man with his sight?

A. To the first I answer, That when the Flowers do run from a Woman, then a most venomous Air is dissolved in them, which doth ascend unto the Woman's Head; and she having grief of her Head, doth cover it with many Veils and Kerchiefs; and because the Eyes are full of small insensible holes, which are called Pores, there the air seeketh a passage, and so doth infect the Eyes, which are full of blood. And their Eyes do appear also drooping and full of tears, by reason of the evil vapour that is in them: and those vapours are incorporated and multiplied, until they come unto the Glas before them: and by reason that such a Glas is very sound, clear and smooth, it doth easily receive that which is unclean.

To the second it is answered, That the Basilisk is a very venomous and infected Beast, and that there pass from his Eyes venomous vapours, which are multiplied upon the thing which is seen by him, and even unto the Eye of Man: The which venomous vapours of humours entring into the body, do infect him; and so in the end the Man dieth. And this is also the reason why the Basilisk looking upon a Shield perfectly well made with fast clammy pitch, or any hard smooth thing, doth kill himself, because the humours are beaten back from the smooth hard thing unto the Basilisk, by which beating back he is killed. And the like is said of a Woman when she hath her monthly disease, whereof it followeth, that some old Women do hurt themselves when they look upon glasses or other firm and solid things, in the time of their Terms.

Q.

Q. Why is not sparkling Cats Eyes and Wolves Eyes seen in the light, but not in the dark?

A. Because that the greater light doth darken the lesser, and therefore in a greater light the sparkling cannot be seen: but the greater the darknes is, the easier it is seen, and is made more strong and shining, because it is not then hindered by a greater external light which might darken it.

Q. Why doth a Man beholding himself in a Glass, presently forget his own disposition?

A. Answer is made in *Lib. de forma speculi*. That the Image seen by the Glass, doth represent it weakly and indirectly to the power of the sight; and because it is represented weakly, it is also weakly apprehended; and by consequence is not long retained.

Q. Why is the sight recreated and refreshed by a green colour, as this Verse sheweth?

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A. Because the green colour doth meanly move the instrument of sight, and therefore doth comfort the Sight; but this doth not black nor white colours, because the colours do vehemently stir and alter the Organ and Instrument of the sight, and therefore make the greater violence, but by how much the more violent the thing is which is felt or seen, the more it doth destroy and weaken the sense, as *Aristotle* doth teach, *lib. 2. de animal.*

Of the Nose.

Q. Why doth the Nose stand out farther than other parts of the body?

A. There are two Answers: The First, because the Nose is as it were the sink of the brain, by which the flegm of the brain is purged; and therefore it doth stand forth, lest the other parts should be defiled. The second (according to *Constant.*) is because the Nose is the beauty of the face, and therefore it doth
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shew itself, and shine. It doth smell also, and adorn the Face; as *Beatus* saith, *de discip. School.*

Q. Why hath Man the worst smell of all other living Creatures as it doth appear, Lib. de animal.

A. Because that Man (as the Commentator saith) in respect of his quantity, hath the most brain of Creatures. And therefore by that exceeding coldness and moistness, the brain wanteth a good disposition, and by consequence the smelling, seeing Instrument is not good, as *Aristotle* and *Themistocles* do teach. Yea, some Men there be which do not smell at all.

Q. Why doth the Vulture or Cormorant smell very well, as the Commentator doth say?

A. Because they have a very dry Brain, and therefore the Air carrying the sinell, is not hindered by the humidity of the Brain, but doth presently touch his Instrument: And therefore he saith, That the *Vultures*, *Tigers*, and other Beasts, came five hundred Miles to the dead bodies, after a battle in Greece.

Q. Why did Nature make the Nostrils?

A. For three commodities. First, because that the Mouth being shut, we draw breath in by the Nostrils to refresh the heart with; the second commodity is, because that the air which proceedeth from the mouth, doth savour badly, because it doth savour of the vapours which rise from the stomach, but that which we breathe from the Nose, is not noisom. The third is, because the slegm which doth proceed from the brain is purged by them.

Q. Why doth Men sneeze?

A. Because that the expulsive virtue or power, and the sight, should thereby be purged, and the brain also from superfluties; because that the Lungs are purged by coughing, so is the sight and brain by sneezing; and those which sneeze oft, are said to have a strong brain; and therefore the Physicians give sneezing Medicaments to purge the brain; and such

such sick Persons as cannot sneeze, die quickly, because it is a sign their brain is wholly stuffed with evil humours, which cannot be purged.

Q. Why do such as are Apoplectick sneeze; that is, such as are subject easily to bleed?

A. Because the passages and ventricles of the brain are stopped in them; and if they could sneeze, their Apoplexy would be loosed.

Q. Why doth the heat of the Sun provoke sneezing, and not the heat of the Fire?

A. Because the heat of the Sun doth only dissolve and not consume; and therefore the Vapour dissolv'd is expelled by sneezing, but the heat of the Fire doth dissolve and consume, and therefore rather doth hinder sneezing than provoke.

Of the Ears.

Q. Why do Beasts move their Ears and not Man?

A. Because there is a certain Muscle near unto the Jaw, which doth cause motion in the Ear; and therefore that Muscle being extended and stretched, Men do not move their Ears, as it hath been seen in diverse Men; but all Beasts do use that Muscle or fleshy Sinew, and therefore do move their Ears.

Q. Why is Rain prognosticated by the pricking up of the Asses Ears?

A. Because the Ass is a very melancholy Beast, and it proceedeth from Melancholy that he doth foresee Rain to come. In the time of Rain all Beasts do prick up their Ears, and therefore the Ass perceiving that it will rain, doth prick up his Ears before it come.

Q. Why have some Beasts no Ears?

A. Aristotle doth answer and say, that Nature doth give unto every thing that which is fit for it; but if she should have given Birds Ears, their flying would have been hindered by them. Likewise Fish

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do want Ears, because they would hinder their swimming; and have only certain little holes thro' which they hear, as *Aristotle* declares by the *Sea Calf*.

Q. Why have Bats Ears, seeing they seem to be birds?

A. Because they are partly Birds in Nature, in that they do fly, by reason whereof they have Wings, and partly they are hairy, because they are Mice, therefore Nature, as being wise, gave them Ears.

Q. Why hath Man only round Ears?

A. Because the shape of the whole and of the parts should be proportionable, and especially in all things of one nature; for as a drop of Water is round, so the whole Water, as *Jabn de sacro Bosco* doth prove. And so because a Man's Head is round, the Ears incline towards the same Figure; but the Heads of Beasts are somewhat long, and so the Ears are drawn into length also.

Q. Why did Nature give living Creatures Ears?

A. For two causes. 1. Because with them they should hear. 2. Because that by the Ears cholerick superfluity is purged: for as the Head is purged of flegmatick superfluity by the Nose, so from cholerick by the Ears.

Of the Mouth.

Q. Why hath the Mouth Lips to compass it?

A. According to *Const.* because the Lips do cover and defend the Teeth, it were unseemly that the Teeth should always be seen. Another answer is, that the Teeth are of a cold nature, and would therefore be soon hurt, if they were not cover'd with Lips. Another moral Reason is, because a Man should not be too hasty of Speech.

Q. Why hath a Man two Eyes, two Ears, and but one Mouth?

A. Because a Man should speak but little, and see and hear much. And withal, *Aristotle* doth say, that the hearing in the light doth shew us the difference

of

of many things, and *Seneca* doth agree unto this, affirming, that Nature environ'd the Tongue with a double Cloyster, the Teeth and Lips, and has made the Ears open and wide; and has given us but one Mouth, to speak little, tho' we hear much.

Q. *Why hath a Man a Mouth?*

A. For many commodities. 1. Because the Mouth is the gate and door of the stomach. 2. Because the Meat is chew'd in the Mouth and prepared and made ready for the first digestion, altho' *Avicen.* doth hold, that the first digestion is made in the Mouth. 3. Because that the Air drawn into the hollow of the Mouth, for the refreshing of the Heart, is made more pure and subtile. And for many other causes, which shall hereafter appear.

Q. *Why are the lips moveable?*

A. Because of forming the Voice and Words, which cannot be perfectly done without them. For as without *a, b, c;* there is no writing, so without the Lips no Voice can be well formed.

Q. *Why do Men gape?*

A. This glofs upon the last part of *Hippocrates's Aphorisms* saith. That it proceeds of Wearisomness, as when a Man sitteth among such as he doth not know, whose Company he would willingly be rid of. Besides, Gaping is caused of the thick fumes and vapours which fill the Jaws, by the expulsion of which is caused the stretching out and expulsion of the Jaws, and opening of the Mouth, which is called gaping.

Q. *Why doth a Man gape when he seeth another Man gape?*

A. This proceedeth of the imagination. And this is proved by a similitude; for an ass is *animal valde sensibile*, by reason of his Melancholy, because he doth retain his superfluity a long time, and would neither eat nor piss, unless he should hear another piss. And so a Man doth gape thro' imagination when another Man doth gape.

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Of the Teeth.

Q *WHY do they only, amongst all other Bones, feel the sense of feeling.*

A. Because (as *Avicen.* and *Galen* do say,) they might discern of heat and cold which hurts them, which other bones need not.

Q *Why have Men more teeth than Women?*

A. By reason of the abundance of heat and blood, which is more in Men than in Women.

Q *Why do the teeth grow to the end of our life, and not the other bones?*

A. Because otherwise they would be consumed with chewing and grinding.

Q *Why do teeth only come again when they fall, or be taken out, and other bones taken away grow no more?*

A. Because that according unto *Aristotle*, all other bones are ingendered of the humidity which is called Radical, and so they breed in the Womb of the Mother, but the teeth are ingendered of nutritive humidity, which is renewed and increased from day to day.

Q *Why do the fore teeth fall in Youth, and grow again, and not the Cheek teeth?*

A. This proceedeth of the defect of matter, and of the figure, because the fore teeth are sharp, and the other broad. But according to *Aristotle*, there is another answer; that is, that it is the office of the fore-teeth to cut the meat, and therefore they are sharp; and the office of the other to chew the meat, and therefore they are broad in fashion, which is fittest for that purpose.

Q *Why do the fore teeth grow the soonest?*

A. Because we want them sooner in cutting than the other in chewing.

Q *Why do teeth grow black in the old age of living Creatures?*

A. This proceedeth of the corruption of the
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meat, and the corruption of flegm, with a naughty cholerick humour.

Q. Why are Colts teeth yellow, and of the colour of Saffron when they are young, and wax white when they be old?

A. Aristotle saith, that a Horse hath abundance of watry humours in him, which in his youth are digested and converted into grossness; but in old age heat is diminished, and the watry humours remain, whose proper colour is white.

Q. Why did nature give living Creatures Teeth?

A. Aristotle saith (lib. de generat. animal) to some to fight with, and for defence of their life, as unto Wolves and Bears; unto some to eat with, as unto Horses; unto some for the forming of their voice, as unto Men, as it appeareth by the Commentary in the Book de animal.

Q. Why do horned Beasts want their upper Cheek-teeth?

A. According to Aristotle in his Book de animal. Horns and Teeth are caused of the self same matter, that is, of nutrimental humidity, and therefore the matter which passeth into Horns turneth not into Teeth, consequently want the upper Teeth. And such beasts, according unto Aristotle, cannot chew well; whereupon for want of Teeth they have two Stomachs by consequence, and so do chew their meat twice; and they do first convey their meat into the first Stomach or Belly, and then return it from whence it came and chew it.

Q. Why are some Creatures brought forth with teeth, as Kids and Lambs, or some without as Men?

A. Nature doth not want in Things necessary, nor abound in things superfluous; and therefore because these beasts not long after they be fallen do need teeth, are fallen with teeth; but Men are nourished with their mothers dugs for a time; and therefore for a time want teeth.

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A. Because the matter of teeth passeth into their beak, and therefore there is their digestion; or else it is answered, that although they do not chew with teeth, yet their head in digestion doth supply the want of teeth.

Of the Tongue.

Q. *WHY is the Tongue full of Pores?*

A. According to *Aristotle de anima*, because the Tongue is the means whereby we taste: and through the mouth, in the Pores of the Tongue, the taste doth come into the sense of tasting. Otherwise it is answered, that frothy spittle is sent into the mouth by the tongue from the lungs, moistning the meat, and making it ready for the first digestion; and therefore the tongue is full of Pores, because many have passage through it.

Q. *Why doth the tongue of such as are sick of Agues judge all things bitter?*

A. Because the stomachs of such Persons is filled with cholerick humours; and choler is very bitter; as it appeareth by the gall, and therefore this bitter fume doth infect the tongue; and so the tongue being full of these tastes, doth judge them bitter, altho' the bitterness be not in the meat, but in the tongue.

Q. *Why doth the tongue water when we hear sour and sharp things named?*

A. Because the imaginative virtue or power is of greater force than the power and faculty of tasting, and when we imagine a taste, we conceive it by the power of tasting as by a mean, because there is nothing felt by the taste, but by the mean of that spittle the tongue doth water.

Q. *Why do some stammer and some lisp?*

A. This happeneth from many causes, sometimes through the moistness of the Tongue and brain, as in Children, which cannot speak plainly, nor

pronounce many letters. Sometimes it happeneth by the reason of the shrinking of certain sinews, which are corrupted with flegm: for such sinews there be which go to the Tongue.

Q. Why are the Tongues of Serpents and mad Dogs venomous?

A. Because of malignity and tumosity of the venomous humour which doth predominate in them.

Q. Why is a Dog's tongue fit and apt for medicine, and contrariwise an Horse's tongue pestiferous?

A. 'Tis by reason of some secret property; or else it may be said the tongue of a Dog is full of Pores, and so doth draw and take away the viscosity of the wound. Some say that a Dog hath by nature some humour in his tongue, with the which by licking he doth heal; the contrary is in a Horse.

Q. Why is spittle white?

A. By reason of the continual moving of the tongue, whereof heat is ingender'd, which doth make white this superfluity, which is spittle; as it is seen in the froth of Water.

Q. Why is spittle unsavoury and without taste?

A. If it had a certain determinate taste, then the tongue would not taste at all, but should only have the taste of spittle, and so could not receive other tastes.

Q. Why doth the spittle of one that is fasting heal an Impostume?

A. Because (according to Avicen.) it is well digested, and made subtile.

Q. Why do some abound in spittle more than others?

A. This doth proceed of a flegmatick complexion, which doth predominate in them, and therefore the Physicians doth say, that such should take heed of a quotidian Ague. which ariseth from the predomination of flegm; the contrary in those that spit little, because heat abounds in them, which consumes the humidity of the spittle; and

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Q. Why is the spittle of a Man that is fasting more subtil than of one who is full?

A. Because that that Spittle is without the viscosity of meat, which is wont to make the spittle of one who is full, gross and thick.

Q. From whence proceedeth the Spittle of Man?

A. From the froth of the Lungs: which according to the Physicians, are the seat of Flegm.

Q. Why are such beasts as often go together for generation very full of foam and froth?

A. Because that when the Lights and the Heart are in a great motion of Lust, therefore there is ingendered in them much frothy matter.

Q. Why have not birds Spittle?

A. Because they have very dry Lungs, according unto Aristotle in his fifth book *de Animal.*

Q. Why do such as are called Epileptici, that is, such as are overwhelmed, and as it were drowned in their own Blood, and are diseased, savour badly and corruptly?

A. The answer, according to the Physicians is, because the peccant matter lieth in the head; but if he do vomit, then the matter is in the stomach: but if he piss much, then the matter is in the passage of the Urine; but if they begin to have seed, then it is in the vessels of the seed, and accordingly, to this the Physicians do purge them.

Q. Why doth the Tongue lose sometimes the use of speaking?

A. The answer is out of Hippoc. that this doth happen thro' a Palsy or Apoplexy, that is a sudden effusion of blood, and of a gross humour, and sometimes also by the infection of *Spiritus animalis* in the middle Cell of of the brain, which hinders that the Spirit is not carried to the Tongue, and so is Galen's meaning, for by the expression of the Tongue many actions of divers passions are made manifest.

Of the Roof of the Mouth.

Q. *WHY are the fruits, before they be ripe, of a naughty relish, or bitter, and after sweet?*

A. A naughty relish in taste proceedeth of coldness, and want of heat in gross and thick humidity, but a sweet taste proceedeth of sufficient heat, and therefore in the ripe Fruit the humidity is subtil thro' the heat of the Sun, and therefore such Fruits are commonly sweet, but before they be ripe, the humidity is gross or subtil for want of heat, and therefore then the Fruit is bitter and sour.

Q. *Why are we better delighted with sweet tastes than with bitter or any other.*

A. Because Nature is delighted with sweetness. The reason is, because a sweet thing is hot and moist, and through his heart doth dissolve and consume superfluous humidities, and by this humidity immundicity is washed away, but a sharp eager taste, by reason of the cold which predominates in it, doth bind over much, and prick and offend the parts of the Body in purging. And therefore we do not delight in that taste, because the Physicians counsel us to eat nothing that is bitter in the Summer, nor in a great heat; and the reason is, because bitterness doth breed heat; but we shall eat bitter things in Winter only. And therefore Aristotle doth say, that sweet things are grateful unto Nature, and do greatly nourish.

Q. *Why doth a sharp taste, as of Vinegar, provoke appetite rather than any other.*

A. Because it is cold, and doth cool. Now it is the nature of cold to desire and draw, and therefore is cause of Appetite. Mark, that there are nine kinds of tastes; three which proceeds from heat, three from cold, and three from a temperate mean.

Q. *Why do we draw in more Air than we breath out?*

A. Aristotle, and Albertus in his Book de motu cordis,

cordis, do answer, That much Air is drawn in, and so converted into Nutriment, which together with the vital Spirits is contained in the Lungs. Wherefore a Beast is not suffocated, so long as he receives Air with the Lungs, in which some part of the Air remaineth also.

Q. Why doth the Air seem to be expelled and put forth, seeing that indeed the Air is invisible, by reason of its variety and thinness?

A. Because the Air which is received in us, is mingled with vapours and fumosity of the Heart, by reason whereof it is made thick, and so is seen. And this is proved by experience, because that in Winter we see our Breath, for the coldness of the Air doth bind the breath mixed with fumosities, and so it is thickened and made gross, and by consequence is seen.

Q. Why have some Men stinking Breath?

A. The Answer is, according to the Physicians because there rise evil fumes from the Stomach; and sometimes it doth proceed from the corruption of the airy parts of the Body, as of the Lungs. And the Breath of Lepers is so infected, that it doth poison the Birds that are near them, because the inward parts are very corrupt, as appears by *Const. de sin.* Now the Leprosy is a nourishment of all the parts of the body, together with a corrupting of them; and it doth begin in the blood, and exterior Members of the Body.

Q. Why are Lepers hoarse?

A. Because that in them the Instruments vocal are corrupted, that is the Lights.

Q. Why do Men become hoarse?

A. Because of the Rheum descending from the Brain, filling the conduit of the Lights; or sometimes through some imposthumes of the Throat or Rheum gathering in the Neck.

Q. Why have Females of all living Creatures the shrillest Voice, a Crow only excepted, and a Woman

shriller than a Man, and smaller.

A. According to *Aristotle*, by reason of the composition of the Veins and vocal arteries the Voice is form'd, as appears by a similitude, because a small Pipe sounds shriller than a great. And also in Women, because the passage where the Voice is formed, is made narrow and strait, by reason of cold, it being the nature of cold to bind; but in Men that passage is open and wider through heat, because it is the property of heat to open and dissolve. It proceedeth in Women through the moistness of the Lungs, and weakness of heat. Young Men and Diseased have sharp and shrill Voices for the same cause. And this is the natural cause why a Man-child at his birth time doth cry *a, i*, which is a bigger sound, and the Female *e*, which is a slender sound, as it pleaseth *Libertinus*, when he saith, *Masculus a profert*.

Q. *Why doth the Voice change in Men and Women? in Men at 14, in Women in 12, in Men when they begin to yield Seed, in Women when breasts begin to grow, as Aristotle says, L. de Animal.*

A. Because then saith *Aristotle*, the beginning of the Voice is slackened and loosned; and he proves this by a similitude of a string of an Instrument let down or loosened, which gives a great sound. He proves it another way, because Creatures which are gelded, as Eunuchs, Capons, &c. have softer and slenderer Voices than others, by reason that they want Stones.

Q. *Why is not a Wolf hoarse when a Man looks on him?*

A. Because a Man is not so cold as a Wolf, nor of so malignant a quality.

Q. *Why doth a Man which is slain bleed when he is seen of him who killed him?*

A. this proceedeth of Divine Cause, and not of a Natural, because his blood calleth for Vengeance against the Murderer; but if there be any Natural Cause

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Cause of it, 'tis this: The committer of this wicked Fact calling it to mind, is very sorry for it, and repents him of it, is in anguish of Mind, and in a great heat through the strong Imagination he hath conceived, and by that means all his Spirits do stir and boil, and repair into the Instrument of the sight, and so go out by the beams of the sight of the Eyes, unto the wounds which are made, which if they be fresh, do presently fall a bleeding. Besides, this is done by the help of the Air then breathed in, which being drawn from the wound, caused it to bleed.

Q Why do small birds sing more and louder than great ones, as appears in the Lark and Nightingale?

A. Because the Spirits of small Birds are subtil and soft, and the Organ conduit strait, as appeareth in a Pipe, and therefore follow easily any Desire, and so do sing very soft.

Q Why doth the Male sing more than the Female, as it appeareth in all living Creatures.

A. It proceedeth from the Desire of carnal Copulation, because that then the Spirits are moved throughout all the Body with the aforesaid Appetite and Desire. And, generally speaking, the Females are colder than the Males.

Q Why do Bees, Wasps, Flies, Locusts, and many other such like Insects make a noise, seeing they have no Lungs, nor Instruments of the Voice.

A. According to *Aristotle*, there is them a certain small Skin, which when the air doth strike, it causeth the sound, and there is a strange sound.

Q Why do not Fish make a sound?

A. Because, according to *Aristotle*, they have no Lungs, but only Gills, nor yet a Heart; and therefore they need not the drawing in of the air, and by consequence they make no noise, because that (according to *Aristotle*) a Voice is a percussion of the Air which is drawn.

Of the Neck.

2 **W**HY bath a living Creature a Neck.

A. Because the Neck is the Supporter of the Head, as *Aristotle* teacheth; and therefore the Neck is the middle between the Head and the Body, to the intent that by it, and by its Sinews, as by certain means and ways, motion and sense of the body might be conveyed throughout all the body; and that by means of the Neck, as it were by a distance, the Heart, which is very hot, might be separated from the brain.

2 *Why do some Beasts want Necks, as Serpents and Fishes.*

A. Because such beasts want a heart, and therefore they want that distance which we have spoken of; or else we answer, they have a Neck in some inward part of them, but 'tis not distinguished outwardly from the Heart to the Head.

2 *Why is the Neck full of Bones and Joints?*

A. Because it may bear and sustain the Head the stronger; also because the back bone is joined to the brain in the Neck, and from thence it receives Marrow, which is of the substance with the brain.

2 *Why have some Beasts long Necks, as Cranes, Storks, and such like.*

A. Because such beasts do seek their living in the bottom of the Water, and therefore have such Necks; and some beasts have short Necks; as Sparrow-hawks, &c. because such are ravenous beasts, and therefore for strength have short Necks; as appeareth in the Ox, which hath a short Neck, and therefore strong.

2 *Why is the Neck hollow, and especially before about the Tongue?*

A. Because there be two passages, whereof the one doth carry the Meat unto the nutritive Instrument, as to the Stomach and Liver, and is call'd of the

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the Greeks *Oesophagus*; and t'other is the Windpipe.

Q. Why is the artery made with rings and circles?

A. The better to bow and give a good sounding again.

Q. Why doth a Chicken move a good space after his Head is off, and a Man beheaded never stirreth?

A. Because a Chicken, and such like, have streight Sinews and Arteries, and therefore Spirit of moving continueth long after the Head is off: but Men, and many beasts, have long and large Sinews and Arteries, and therefore the motive Spirits do quickly depart from them, and so by consequence cannot move their bodies.

Of the Shoulders and Arms.

Q. WHY hath a Man Shoulders and Arms?

A. To give and carry burdens, according to *Aristotle*,

Q. Why are his Arms round?

A. For the swifter and speedier work, because that Figure is fittest to move.

Q. Why are his arms thick?

A. Because they should be strong to lift and bear burthens, or thrust and give a strong blow; so their bones are thick, because they contain much marrow, for fear they should be easily corrupted, and marred; but marrow cannot so well be contained in small bones, as in great.

Q. Why do such as are diseased, and in grief, uncover and cover their arms; and such also as are in agony?

A. Because such are near unto death; and it is a sign of death by reason of great grief, which causeth that uncovering, as *Hippocrates* doth teach. *lib. Prognost.*

Q. Why do the arms become small and slender in some sickness, as in Madmen, and such as are sick of the Dropsy?

A. Because all the parts of the body do suffer the one with the other, and therefore one Member being in grief, all the humours do concur and run thither to give succour and help to the aforesaid grief. For when the head doth ach, all humours of the Arms do run into the head? and therefore the Arms become small and slender, because they want their proper nutriment.

Q. Why have brute Beasts no arms?

A. Their fore feet are instead of Arms, and in their place. Or else we may answer more fitly, because all beasts have some part for their defence and to fight with; as the Wolf his feet, the Cow her horns, the Horse his hinder feet, Birds their beak and wings, but only Man hath his Arms.

Of the Hands.

Q *FOR what use hath a Man Hands, and an Ape also, which is like unto a Man?*

A. The Hand is an Instrument which a Man doth especially make use of, because many things are done by the hands, and not by any other Part, as *Aristotle* doth teach.

Q. Why are some Men Ambo dexter, that is, using the left hand as the right?

A. By reason of the great heat of the heart, and for the hot bowing of the same? for that it is which makes a Man as nimble of the left hand as of the right; and without doubt such are of good complexions.

Q. Why are not Women Ambo dexter as well as Men.
Hip. ult. Aphorif.

A. Because as *Galen* saith, a Woman in health that is most hot, is colder than the coldest Man in Health? I say, in health, for if she have an Ague, she is accidentally better than a Man.

Q. Why are the fingers full of Joints?

A. To be more fit and apt to receive, and keep the things received.

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Q. Why hath every finger three joynts, and the thumb but two?

A. The thumb hath three, but the third is joynted unto the arm, and therefore is stronger than the other fingers; and is better in strength, seeing it is also in quantity: and is called *pollux a polleo*, that is, to excel in strength.

Q. Why are the fingers of the right hand nimbler than the fingers of the left, as Ægidius saith.

A. It proceedeth from the heat which doth predominate in those parts, which causeth great agility.

Q. Why are the fingers thicker before meat than after; as Albertus saith.

A. According to the Physicians, because a Man which is fasting is full of bad humour, and divers fumosities, which puff up the parts of the body, and the Fingers also; but when those humours are expelled through Meat, the fingers become more slender. And for the same reason, a Man which is fasting is heavier than when he hath Meat in his belly, as is most plain in fasters. Another reason may be given, that is, because that after Meat the heat is departed from the outward Parts of the body into the inward, to help digestion, and therefore the outward and external parts become slender; but after the digestion is made, the blood turneth again to the exterior parts, and then they become great again.

Q. Why are some Men left banded?

A. Because the heart sendeth out heat unto the right side but more unto the left; and doth also work a slenderness and subtilty on the left side.

Of the Nails.

Q. From whence do Nails proceed?

A. Of the fumosity and humours, which are resolved, and go into the extremities of the fingers, and

and there are dried through the power of the external air, and brought to the hardness of a horn.

Q. Why do the Nails of old Men grow black and pale?

A. Because the heat of the Heart decayeth, which decaying, their beauty decayeth also.

Q. Why are Men judged to be good or evil Complexion by the colour of their Nails?

A. Because they give witness of the goodness or badness of the Heart, and therefore of the Complexion; for if they be somewhat red, they betoken choler well tempered; but if they be inclin'd to red, and somewhat to blackness, they betoken a sanguine Complexion; but if they be yellowish or black, they signify Melancholy.

Q. Why do white spots appear in the Nails.

A. Thro' the mixture of flegm with the nutriment.

Of the Breast.

QFOR what reason is the Breast hollow?

A. Because there is the seat of the spiritual and aerial Members, which are most noble, as the Heart and Lights; and therefore because these might be kept from hurt, it was necessary the Breast should be hollow.

Q. Why hath a Man the broadest breast of all living Creatures?

A. Because the Spirits of Men are weak and subtile, and therefore do require a spacious place wherein they are contained as the breast is.

Q. Why are the breasts of beasts round?

A. Because they be in continual motion, and that figure is fittest for motion, as Aristotle saith, 4 Phys.

Q. Why do we draw those things we love to our breasts?

A. Because the first and chiefest part of the Heart is under the Breast; and therefore that which the Heart doth love, we draw to the Breast, by reason of the neighbourhood it hath with the Heart, so applying the thing lov'd unto the Lover.

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Q. Why have Women narrower breasts than Men?

A. Because there's more heat in Men, which doth naturally move to the uppermost parts of :hem, making those parts great and large: and therefore a great Breast is a token of Courage, as *Aristotle* saith, declaring this to be true by the Lyon and Bull: but in Women Cold predominates, which naturally tends downward, and therefore, saith *Aristotle*, Women oft fall on their Tail, because the hinder parts are gross and heavy, by reason of Cold ascending thither; but a Man commonly falls on his Breast, by reason of his greatness and thickness.

Of the Paps and Dugs.

Q. WHY are the Paps placed upon Breast?

A. Because the breast is the seat of the Heart, which is most hot, and therefore the Paps grow there, to the end that the Menses being convey'd thither, as being near to the heat of the Heart, should the sooner be digested and perfected, and converted into the matter and substance of Milk.

Q. Why are the Paps below the breasts in beasts, and above the breast in Women?

A. Because a Woman goes upright, and has two legs only; and therefore if her Paps should be below her breasts they would hinder her going; but beasts have four feet, and therefore they are not hindered in their going.

Q. Why have not Men as great Paps and Breasts as Women?

A. Because a Man hath no monthly Terms, and therefore hath no Vessel deputed for them. And yet *Aristotle* saith, that Men have small Paps, and Women have little small Stones.

Q. Which Paps are best for Children to suck, great ones or little ones, or the mean between both?

A. In great ones, the heat is dispers'd, and there is no good digestion of the Milk; but in small ones the power

Power and Force is strong, because a vertue united is strongest, and by consequence there is good working and digestion of the Milk, and therefore the small are better than the great ones, but yet the mean one's are best of all, because every Mean is best.

Q. Why do the Paps of young Women begin to grow great about 13 or 14 Years of age as Albertus saith?

A. Because that then their Terms begin to have Course and Encrease; and *Aristotle* saith, Mens Seeds and Womens Flowers begin to encrease at one Age.

Q. Why do the Paps of such Women as cast their Child wax soft, as Hippocrates saith, Part 2. Aphor.

A. Because that then the Flowers have no course to the Teats, by which the young one is nourished, but follow their ordinary course; and therefore they wax soft.

Q. Why hath a Woman which is with Child of a Boy the right Pap harder than the left?

A. Because the Male Child is conceived in the right side of the Mother, as *Hippocrates* saith; and therefore the Flowers do run to the right Pap, and make it hard.

Q. Why doth it shew weakness of the Child, when the Milk doth drop out of the Paps before the Woman be delivered?

A. According to *Aristotle*, because the Milk is the proper nutriment of the Child in the Womb of the Mother; and therefore if the Milk run out, it is a token that the Child is not nourished, and therefore is weak.

Q. Why doth the hardness of the Paps betoken the Health of the Child in the Womb?

A. Because the Flowers are converted into Milk; and that Milk doth sufficiently nourish the Child, and thereby the Strength is signified.

Q. Why hath a Woman but two Paps, and some brute Beasts ten or more,

A. Because, for the most Part, a Woman hath but one Child, either Boy or Girl; and therefore one Pap

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is sufficient, or two; but Beasts have many young ones and therefore so many Teats.

Q. Why are Womens Paps hard when they be with Child, and soft at other times?

A. They swell then, and are puffed up, because the much moisture which proceeds from the Flowers doth run into the Paps, which at other seasons remaineth in the Matrix or Womb, and it is expelled by the Place deputed for that end.

Q. By what means doth the Milk of the Paps come to the Matrix or Womb?

A. According to *Hippocrates*, because there is a certain knitting and coupling of the Pap with the Womb, and there are certain Veins which the Midwives do cut in the Time of the Birth of the Child, and by whose Veins the Milk doth flow in at the Navel of the Child, and so it receives nutriment by the Navel. Some say the Child in the Womb is nourished at the Mouth, but that is false, because that so he should void Excrements also; but that is false, because it is not seen where.

Q. Why is it a Sign of a Male-Child in the Womb when the Milk that runneth out of the Womans breast is thick, and not much; and of a Female when it is thin?

A. Because a Woman that goeth with a Boy hath great heat in her, which doth perfect the Milk and make it thicker, but such as go with a Girl have not so much heat, and therefore the Milk is undigested, and unperfected, and watry, and thin, and will swim above the water if it be put into it.

Q. Why is the Milk white seeing the Flowers are red which it is engendered of?

A. Because blood which is well purged and concocted becometh white, as appeareth in Flesh, whose proper colour is red, and being boiled is white. Another answer is, because every humour which is ingendred of such part of the body, is made like unto that part in colour where it is ingendred, as
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near as it can be ; but because the Flesh of the Paps is white, therefore the colour of the Milk is white.

Q. *Why doth a Cow give Milk more abundantly than other beasts ?*

A. Because she is a great eating beast ; and where is much monthly Superfluity ingender'd, there is much Milk, because it is nothing else but that blood purged and try'd ; and because a Cow has much of this monthly blood, she has much Milk.

Q. *Why is not Milk wholesome, as Hippocrates saith, Par. 2. Aphor.*

A. According to the Opinion of Galen, for diverse Reasons : First, because it doth curdle in the Stomach, whereof an evil breath is bred. But to this Hippocrates gives this Remedy ; saying, if the third part of it be mingled with running Water, then it is not hurtful. Another reason is, because the Milk doth grow sour in the stomach, where evil humours are bred, which infect the breath.

Q. *Why is Milk bad for such as have the Head-ach ?*

A. Because it is easily turned into great fumosities, and hath much terrestrial substance in it, the which ascending do cause the Head-ach.

Q. *Why is Milk fit Nutriment for Infants ?*

A. Because 'tis a natural and usual Food, and they were nourished by the same in the Womb.

Q. *For what reason are the White meats made of a new milk'd Cow good ?*

A. Because the milk at that time is very spongy, expel many fumosities, and does as it were purge at that time.

Q. *Why is the Milk naught for the Child, if the Woman uses carnal Copulation ?*

A. Because in time of carnal Copulation the best part of the Milk goes to the Seed-vessels, and to the Womb, and the worst remains in the Paps, which doth hurt the Child.

Q. *Why is the Milk of brown Women better than that of white ?*

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A. Because brown Women are hotter than others, and heat purges the Milk, and so 'tis better.

Q. *Why do Physicians forbid the eating Fish and Milk at the same time?*

A. Because they produce a Leprosy, and because they are both flegmatick.

Q. *Why have not Birds and Fish Milk and Paps?*

A. Because Paps would hinder the flight of Birds. Fish also have neither Paps nor Milk, as *Aristotle* saith, but the Females cast much Spawn, on which the male touches with a small Gut, which causes their kind to be infinite in succession.

Of Backs.

Q. *WHY have Beasts backs?*

A. According to *Aristotle* for three causes. First, because the back should be the way and mein of Body from which are extended and spread throughout all the sinews of the back-bone, as it appears in such as are hanged, because when they are in pieces, or without flesh, the sinews hang whole in the chine or back-bone. The second, because it should be a guard and defence for the soft parts of the body, as of the stomach, liver, lights, and such like. The third, because it should be the foundation of all the bones, because we see other bone; as the ribs, fastened to the back-bone.

Q. *Why hath Man above all other Creatures, a broad back which he can lye upon, which no beast can do?*

A. Because a broad back doth answer a broad breast; If therefore a Man should have a sharp back like unto a beast, that would be of an unseemly shape; and therefore it is requisite that he have a broad back.

Q. *Why hath a Man that lieth on his back horrible Visions?*

A. Because the Passage or sign of the fantasie is open,

open, which is in the fore part of the brain, and so the fantasie is destroyed, and then those Visions follow. Another reason is, because when a Man lieth on his Back, the humours are disturbed and moved upward where the fantasie is, which by that means is disturbed.

Q. Why is it naught to lie on the back?

A. Because as the Physicians say, it disposes a Man to Leprosie, Madnes, and to an *Incubus*, where you may note, that *Mania*, or Madnes, is the hurt or disturbance of the fore part of the brain, with taking away or depravation of the Imagination: but *Incubus* (*i. e.* the Night mare) is a Passion of the Heart, wherein a Man thinks himself to be strangled in his sleep, and something lies heavy on his Stomach, which he would put off.

Q. Why hath the back bone so many Joints or Knots call'd Spondelia by the Physicians?

A. For the moving and bending it, without which Joints that could not be done: and therefore they say amiss that alledge Elephants have no such Joints, for without them they could not move.

Q. Why do Fish die after their back bone is burst?

A. Because in Fish the back bone, is instead of the Heart. Now the Heart is the first thing that lives, and the last that dies, and therefore when this bone is broke, Fish can live no longer.

Q. Why does a Man die soon after the Marrow is hurt or perished?

A. Because the Marrow proceeds from the brain, which is a ptincipal part of a Man; as appears, first because the Marrow is white, like the brain; and secondly, because it hath a thin Skin or Rind, which that called *Nucha* has not, which differs from the Marrow, because *Nucha* has two coverings like the Brain, nall'd *Pia Mater* and *Dura Mater*.

Q. Why have some Men the Piles?

A. Those Men are cold and Melancholy, which Melancholy first passes to the Spleen, its proper Seat, but

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but there cannot be retained for the abundance of blood; for which reason 'tis convey'd to the Back-bone, where there are certain Veins which terminate in the back, and receive the blood. When those Veins are full of melancholy blood, then the Conduits of Nature are opened, and the blood issues out once a month, like Womens Terms. Those Men who have this course of blood are kept from many Infirmities, as Dropſie, Plague, &c.

Q. Why are the Jews much ſubject to this Diſeaſe?

A. Divines ſay, becauſe they cry'd at the Death of Chriſt, *Let his blood fall upon us and our Children:* Therefore 'tis ſaid in the *Pſalm, Percuſſit tot Deus poſteriora doſſi.* Another reaſon is, becauſe the Jews eat much ſlegmatick and cold Meats, which breed melancholy blood, but 'tis purged with this flux. A third reaſon is, motion cauſes heat, and heat digeſtion; but ſtrict Jews neither move, labour nor converſe with Men: beſides, they are in continual fear we ſhould revenge the Death of our Saviour, which likewiſe breeds a coldneſs in them, and hinders digeſtion, cauſing melancholy blood, which is by this means purged out.

Of the Heart.

Q. WHY are the Heart and Lungs called lively parts of the body, in Latin Spiritualia membra?

A. From the Word *Spiritus*, which ſignifies *breath, life or ſoul*; and becauſe the vital Spirits are engendered in the Heart. Yet that's no good answer, for the liver and brain might be ſo called, becauſe the liver giveth Nutriment, and the brain Senſe and Life: The Conſequence is clear, for the vital Spirits are engendered in the Liver, and the ſenſible and animal ſpirits in the Brain.

Q. Why are the lungs light, ſpongy and full of holes?

A. That the Air may the better be received in them for cooling the Heart, and expelling Humours, becauſe

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because the Lungs are the Fan of the Heart; and as a pair of bellows is raised up by taking in the air, and shrunk by blowing it out, so likewise the Lungs draw the air to cool the Heart and cast it out, lest thro' too much heat of the air drawn in, the Heart should be suffocated.

Q. Why is the Flesh of the lungs white?

A. Because they are in continual motion.

Q. Why have those beasts only lungs that have hearts?

A. Because the Lungs be no part for themselves, but for the Heart; and therefore it were superfluous for those Creatures to have Lungs that have no Hearts; but Nature's never wanting in things necessary, nor bounds in superfluities.

Q. Why do such Creatures as have no lungs want a bladder.

A. Because such drink no water to make their Meat digest, but only for the tempering their food, and therefore they want a bladder and Urine: as appears in such birds as do not drink at all, viz. the Faulcon and Sparrow hawk.

Q. Why is the Heart in the midst of the body?

A. Because it should impart Life to all the parts of the body, and therefore 'tis compared to the Sun, which is placed in the midst of the Planets, to pour light into them all; therefore the *Pythagoreans* styling the Heavens a great living Creature, say, the Sun is the Heart thereof.

Q. Why only in Man is the Heart on the left side?

A. To the end the heat of the Heart should mitigate the coldness of the Spleen, for the Spleen is the seat of Melancholy, which is on the left side also.

Q. Why is the Heart first engendered? for according to Aristotle, the Heart doth first live, and die last.

A. Because, as *Aristotle* saith, *de juvenit & senect.* the Heart is the beginning and original of Life, and without it no part can live. According to the Philosopher, of the Seed retained in the Matrix there is

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first engendered a little small Skin, which compasses the Seed, whereof first the Heart is made of the purest blood; then of blood not so pure, the Liver; and of thick and cold blood the marrow and brain.

2. *Why are beasts bold that have little Hearts?*

A. Because in a little Heart the heat is well united and vehement, and the blood touching it doth quickly heat it, and is speedily carried to the other parts of the body, which gives courage and boldness.

2. *Why are Creatures with a little Heart timorous, as the Hare?*

A. The Heart is dispersed in such a one and not able to heat the blood which cometh to it, and so fear is bred.

2. *How comes it the Heart is continually moving?*

A. According to *Aristotle de motu cordis*, and *Galen*, it is because in it there's a certain Spirit which is more subtle than Air, which by reason of its thickness and rarefaction seeks a larger space, filling the hollow room of the Heart, whereof the dilating and opening of the Heart doth follow: and because the Heart is earthly, the thrusting and moving ceasing, its parts are at rest, tending downwards. *Galen* giveth an Experiment of an Acorn, which if put into the Fire, the heat dissolves its humidity into smoak, which is thinner than the humidity, therefore doth occupy a greater place, so that the rind can't contain it, but puffs up and throws it in the Fire. The like of the Heart; therefore note that the Heart of a living Creature is triangular in a manner, having its least part toward the left side, and the greatest towards the right, and doth also open and shut in the least part, by which means 'tis in continual motion; the first motion is by the Physicians called *Diafole*, that is extending the breast or heart; t'other *Systole*, i. e. shutting of the Heart; and from these two all the motions of the body proceed, and that of the Pulse, which Physicians feel.

2. *Why are great beasts lean?*

A. The natural heat proceeding from the Heart con-

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consumes that natural humidity which should be converted into Fat. And for the most part Women are hotter than Men, because they have much humidity in them, and a moister Heart than Men.

Q. How comes it the Flesh of the Heart is so compact and knit together?

A. 'Tis because in a thick compacted Substance heat is strongly received and united, as appears in other things. And because the Heart with its heat should moderate the coldness of the brain, it's made of that fat Flesh, apt to keep a strong heat.

Q. How comes the Heart to be the hottest part of all living Creatures?

A. It is so compacted as to receive heat best, and because it should mitigate the coldness of the brain.

Q. Why is the Heart the beginning of life?

A. 'Tis plain in it the vital Spirit is bred, which is the heat of Life; and therefore, according to the Opinion of *August. de different. spirit. & anima*, the Heart hath two Receptacles, *i. e.* the right and the left; the right hath more blood than Spirit, which Spirit's engendered to give life and vivify the body.

Q. Why is the Heart long and sharp like a Pyramid?

A. The round figure hath no Angles, therefore the Heart is round, for fear any Poyson or hurtful Matter should be retained in it; and as *Aristotle* affirms, because that figure is fittest for motion.

Q. How comes the blood to be chiefly in the Heart?

A. The blood is in the Heart as in its proper or efficient place, which some attribute to the Liver; and therefore the Heart doth not receive blood of any other parts, but other parts of it.

Q. How happens it some Creatures want a Heart?

A. Altho' they have no Heart, yet they have somewhat answers it, as appears in Eels and Fish which have the back-bone instead of the Heart.

Q. Why does the Heart beat in some Creatures when the Head is off, as appears in Birds and Hens?

A. The vital Spirits remain longest in the Heart.

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because the Heart is what lives first, and dies last, and therefore beats more than other Parts.

Q. Why do all Creatures which want a Heart want Blood likewise, as in Flies?

A. The Heart is the beginning of the blood, and therefore the cause failing, the effect ceases.

Q. How comes the Pulse of the Heart more certainly thought in the right side than in the left?

A. The heat of the Heart is more lively there than in the other side, consequently more felt there.

Q. Why doth the beat of the Heart sometimes fail of a sudden, as in those who have the Falling sickness?

A. This proceeds, according to *Constant*, from a defect of the Heart itself, and of certain small Skins with which 'tis cover'd, the which being infected and corrupted the Heart falleth on a sudden; and sometimes it happens by reason of the parts adjoining, and therefore when any venomous humour goes out of the Stomach that hurts the heart and parts adjoining, that causes this fainting. The disposition of the Heart is known by the Pulse, because a swift beating Pulse shews the heat of the Heart, and a slow beating one denotes coldness. Therefore a Woman that is in health has a slower and weaker Pulse than a Man, as shall appear hereafter.

Of the Stomach.

Q. FOR what reason is the Stomach large and wide?

A. Because in it the Food is first concocted or digested, as 'twere in a Pot, to the end what is pure should be separated from them which is not, as *Aristotle* saith; and therefore, according to the quantity of the Food the Stomach is enlarged.

Q. How comes it the Stomach is round?

A. Because if it had angles and corners, as *Constant* says, Food would remain in them and breed ill humours, so a Man would never want Agues, the which humours nevertheless are evacuated, lifted up, and

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consumed, and not hid in any such corners, by reason of the roundness of the Stomach.

Q. How comes the Stomach full of Sinews?

A. As Aristotle saith, because the Sinews can be extended and enlarged, and so is the Stomach when 'tis full; but when empty, 'tis drawn together; and therefore Nature provides those Sinews.

Q. How comes the Stomach to digest?

A. Because of the heat which is in it, and comes from the parts adjoining, i. e. the Liver and Heart. For we see in Metals, the heat of the Fire takes away the rust and dross from Iron, the Silver from Tin, and Gold from Copper; so that by digestion the pure is separated from the impure. Digestion is of four sorts, according to Physicians.

Q. For what reason doth the Stomach join the liver?

A. Because the Liver is very hot, and with its heat helps Digestion, and provokes Appetite.

Q. Why are we commonly cold after Dinner?

A. Because then the heat goes to the Stomach to further digestion, and so other parts becomes cold.

Q. Why is it hurtful to study soon after Dinner?

A. Because when the heat labours to help the Imagination in study, it ceases from digesting the Food, and so that remains undigested; so that People should walk some time after Meals.

Q. How comes Women with Child to have an inordinate desire of eating coals, ashes and such like?

A. Because such as are the humours of the stomach, such a Nutriment they desire; and because Women with Child have corrupt humours, therefore they desire the like things.

Q. How comes the Stomach slowly to digest fat meat?

A. Because it swims in the Stomach. Now the best digestion is in the bottom of the Stomach, the fat descends not there: Such as eat fat meat are very sleepy, by reason digestion is hindered.

Q. Why is all the body worse when the Stomach is so uneasy?

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A. Because the stomach is knit with the brain, heart, and liver, which are the principal parts in Man; and therefore when it is not well, the other are evilly disposed. Another answer is, that if the first digestion be hindered, the others are also hindered, for in the first digestion is the beginning of the infirmity that is in the stomach.

Q. Why are young Men sooner a hungry than old Men.

A. Young Men do digest for three causes, first for growing, then for restoring of life: and lastly, for conservation of the life, as Hippocrates and Galen do say; else we answer, that young Men are hot and dry, and therefore the heat doth digest more; and by consequence they desire more.

Q. Why do Physicians prescribe that Men should eat when they have an appetite?

A. Because much hunger and emptiness will fill the stomach with naughty rotten humours, which he draws unto himself instead of meat: which do easily appear, because that if we fast over night, we have an appetite to Meat; but in the morning none. That's therefore a token that the stomach is filled with naughty humours, and especially its mouth, which is no true filling, but a deceitful one. And therefore after we have eaten little, our stomach comes to us again; and then the Proverb is, *One morsel draweth down another*; for the first morsel having made clean the mouth of the stomach, doth provoke the appetite.

Q. Why do Physicians prescribe that we should not eat too much at a time, but by little and little?

A. Because when the stomach is full, the meat doth swim in it, which is a dangerous thing. Another reason is, that as very green wood doth put out the fire, so much meat choaks the natural heat and puts it out. And therefore the best Physick is, to use temperance in eating and drinking.

Q. Why do we desire change of meats according to the

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the change of times; as in Winter, Beef, Pork, Mutton; in Summer light meats, as Veal, Lamb, &c.

A. Because the complexion of the body is alter'd and changed according to the time of the year. Another answer is, that this proceeds from the quality of the season, because the cold Winter doth cause a better digestion, because the stomach and belly is hotter in Winter by reason of the compassing cold, as *Hippocrates* and *Aristotle* doth teach.

Q. *Why the Meat we eat should not be too hot, as Pepper and Ginger?*

A. Because hot Meat doth burn the blood, and disposeth to a leprosy. So contrariwise, meat too cool doth mortify and congeal the blood. And our meat should not be over sharp, 'cause it procureth old age, and too much Sauce doth burn the Intrails, and procureth often drinking, as raw meat doth; and over sweet meats do constipate and cling the Veins together.

Q. *Why is it a good custom to eat Cheese after dinner, and Pears after all meat?*

A. Because Cheese by reason of its earthliness and thickness, tendeth down toward the bottom of the stomach, and so putteth down the meat, and the like of Pears. Note, that new Cheese is better than old, and the old dry soft Cheese is very naught and procureth the head ach, and stopping of the liver; and the older the worser. Whereupon it is said, that the Cheese is naught and digesteth all things but itself.

Q. *Why be Nuts good after Fish, as the Verse is?*

After Fish, Nuts; after Flesh Cheese.

A. Because Fish is of a hard digestion, and doth easily putrify and corrupt; and Nuts help digestion, because they be somewhat hot; Fish is poisoned sometimes, and Nuts are a Remedy against a poison. And note, the fish should be of a clear stony water, and not of a cold standing muddy water, and should be so in Wine and Parsley, and so it hurteth least.

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Q. Why is it unwholesome to stay long for one dish after another, and to eat of diverse kinds of meat?

A. Because the first meat begins to digest when the last is eaten, and so the digestion is not equally made, and therefore the meat digested beginneth to corrupt. But yet this rule is to be noted touching the order of meat, that if there be any Dishes whereof some are light of digestion, as Chickens, Kid, Veal, soft Eggs, and such like, these meats should be first eaten; but gross meats, as Venison, Bacon, Beef, roasted Pork, hard Eggs, and fried Eggs, should be eaten last. And the reason is, because that if they should be first served and eaten and were digested, they should hinder the digestion of the others; and the light meats not digested should be corrupted in the stomach, and kept in the stomach violently, whereof there would follow belching, loathing, head ach, belly-ach, and great thirst. And by consequence it is very hurtful too, at the same meal to eat Milk, and drink Wine, because they dispose a Man to a Leprosy.

Q. Which is best for the Stomach, meat or drink?

A. Drink is sooner digested than meat, because meat is of greater substance, and more material than drink, and therefore meat is harder to digest.

Q. Why is it good to drink after dinner?

A. Because the drink should make the meat readier to digest. For if a Pot be filled with Fish or Flesh without liquor, then both the Pot and the meat is marred. The stomach is like unto a Pot which doth boil meat, and therefore Physicians do counsel to drink at meals.

Q. Why is it good to forbear a late Supper?

A. Because there is no moving or stirring after Supper, and so the meat is not sent down to the bottom of the stomach, but remaineth undigested, and so breeds hurt. And therefore a light and short Supper is best, as the old Verse doth shew.

Q. Why is it naught to drink Wine fasting?

A. Because it doth greatly engender the brain, and breed the falling-sickness and Apoplexy.

Q. Why is it hurtful to drink much cold Water?

A. Because one contrary doth hinder and expel another; for Water is very cold, and lying so in the Stomach, hinders Digestion.

Q. Why is it unwholesome to drink new Wine? And why doth it very much hurt the Stomach?

A. One reason is, it cannot be digested, therefore it causes the belly to swell, and in some sort the bloody-flux; secondly it hinders making water; but to drink good is wholesome.

Q. Why do Physicians forbid us to labour presently after Dinner?

A. For three reasons; first, because motion hinders the virtue and power of digestion; secondly, because stirring immediately after dinner causes the parts of the body to draw the meat raw to them, which often breeds sickness; and thirdly, because motion makes the Food descend before it be digested; but after Supper 'tis good to stir, by reason we soon after go to sleep, therefore should walk a little, that the food may go to the bottom of the stomach.

Q. Why is it good to walk before dinner?

A. It makes a man well dispos'd, fortifies and strengthens the natural heat, causing the superfluity in the stomach to descend, wherefore *Avicen* says, such as neglect this Exercise fall into Inflammation of the Heart.

Q. Why is it wholesome to vomit as some say?

A. Because it purges the stomach of all naughty humours, expelling them, which would breed agues, if they should remain in it. *Avicen* says, a Vomit purges the Eyes and Head, clearing the Brain.

Q. How comes Sleep to strengthen the Stomach and the digestive Faculty?

A. Because in sleep the heat draws inwards, and helps digestion; but when we awake the heat remains, and is dispersed throughout the body.

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Q. *How comes some Men to evacuate clear meat?*

A. By reason of the weakness of Nature and Expulsion; which Disease is called *leinteria*.

Of the Blood.

Q. **W**HAT is it necessary every living thing that has Blood have also a liver?

A. According to *Aristotle*, because the blood is first made in the Liver its seat, and is drawn from the stomach by certain principal Veins, and so engender'd.

Q. *For what reason is the blood red?*

A. First it is like the part in which it was made, i. e. the Liver, which is red; then 'tis likewise sweet, because 'tis well digested and concocted; but if it have a little earthy matter mixt with it, that makes it somewhat salt, as appears in *Arist. lib. Meteor.*

Q. *How comes Womens blood thicker than Mens?*

A. Their coldness thickens, binds, congeals, and joins it together.

Q. *How comes the Blood to all parts of the body thro' the liver, and by what means?*

A. Through the principal Veins, as the Veins of the Head, Liver, &c. to nourish all the body.

Of the Urine.

Q. **H**OW doth the Urine come into the Bladder, seeing the bladder is shut?

A. Some say by sweating, and it seems to be true. Others say it comes by a small Skin in the Bladder, which opens and lets in the Urine: *Theophrastus* says, Urine is a certain, and not a deceitful Messenger of the health or infirmity of Man. *Hippocrates* says, that Men make white Urine in the Morning, and before Dinner red, but after Dinner pale, and likewise after Supper; for there's diverse colours.

Q. *How doth the leprosy proceed from the liver?*

A. Because (says *Const.*) the digestive power in the Liver cannot convert the thick substance in the four Humours, but it's converted into Water only, which swells and puffs up a Man's belly especially.

Of the Gall and Spleen.

Q. **H**ow came living Creatures to have a Gall?

A. Because cholerick Humours are received into it, which thro' their acidity help the Guts to expel Superfluities, also it helps digestion.

Q. *How comes the Jaundice to proceed from the Gall?*

A. The humour of the Gall is blewish and yellow, therefore when its Pores are stop't, the Humour cannot go into the Sack thereof, but is mingled with the blood, wandering throughout all the body, and infecting the Skin.

Q. *Why hath not a Horse, Mule, Ass, or Cow a Gall?*

A. Tho' those Creatures have no Gall in one place, as in Purse or Vessel, yet they have one dispers'd in small Veins.

Q. *How comes the Spleen black?*

A. It is occasioned by a terrestrial and earthy matter of a black colour, as *Aristotle* says. Another reason is, according to Physicians, the Spleen is the receptacle of Melancholy, and that is black.

Q. *Why is he lean, who hath a large Spleen?*

A. Because the Spleen draws much Water to itself, which would turn to fat; therefore contrariwise Men that have but a small spleen are fat.

Q. *Why does the Spleen cause Men to laugh, as says Isidorus, we laugh with the Spleen, we be angry with the Gall, we are wise with the heart, we love with the liver, we feel with the brain, and speak with the lungs, that is, the cause of laughing, anger, love, wisdom, speech, and feeling proceeds from the spleen, gall, liver, lungs and brain?*

A. The reason is, the spleen draws much melancholy to it, being its proper Seat, the which melancholy

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choly proceeds from sadness, and is there consumed, and the Cause failing, the Effect doth so. And by the same reason the Gall causes anger; for cholerick Men are often angry, because they have much Gall. For the better understanding of this, note, that there are four humours in Man, *viz.* Blood, Choler, Phlegm, and Melancholy; each hath its particular Receptacle. Of a hot and dry substance Choler is engendered, which goes to the Gall; but of a cold and dry humour Melancholy is engendered, and goes to the Spleen; of a cold and moist humour Phlegm is engendered, and goes to the Lungs for its reception, or (as Physicians say) to the Spleen; but the Blood, which is the most noble humour, is engender'd in the Liver, which is its proper Place.

Of Carnal Copulation.

Q. *Why do living Creatures use carnal Copulation?*

A. Because 'tis the most natural work that is in them to beget their like, for if Copulation were not, all procreation had e'er now sunk.

Q. *What is this carnal Copulation?*

A. 'Tis a mutual Action of male and female, with Instrument ordained for that purpose, to propagate their kind; and therefore Divines say 'tis a Sin to use that Act for any other end.

Q. *Why is this Action good in those who use it lawfully and moderately?*

A. Because, according to *Avicen* and *Const.* it eases and lightens the body, clears the mind, comforts the Head and Senses, and expels melancholy. Therefore sometimes through the omission of this Act, dimness of sight doth ensue, and giddiness; besides the Seed of a Man retained above its due time, is converted into some infectious Humour.

Q. *Why is immoderate carnal Copulation hurtful?*

A. Because it destroys the sight, dries the body and impairs the Brain: it often causes Fevers,

Avicen and Experience shew: It shortens Life too, as is evident in the Sparrow which by reason of its often coupling lives but three years.

Q. Why doth carnal Copulation injure melancholy or choleric Men, especially thin Men?

A. Because it dries the bones very much, which are naturally so: On the contrary, 'tis good for the flegmatick and sanguine, as *Avicen* says, because they abound with that substance which by Nature is necessarily expelled. Tho' *Aristotle* affirms, that every fat Creature has but little Seed, because the substance turns to fat.

Q. Why don't female brute Beasts covet carnal Copulation after they be great with Young?

A. Because then the Womb or Matrix is shut, and desire doth cease.

Q. Why should not the Act be used when the Body is full?

A. Because it hinders digestion, and 'tis not good for a hungry belly, because it weakens him.

Q. Why is it not good after a bath?

A. Because then the Pores are open, and the heat disperses thro' the body; yet after bathing it cools the body very much.

Q. Why is it not proper after Vomiting or Looseness?

A. Because 'tis dangerous to purge twice in one day; but so it is, in this Act the Reins are purged, and the Guts by the Vomit.

Q. Why are wild beasts furious when they couple, as appears in asses, which bray; and Harts who are mad almost, as Hippocrates says?

A. Their blood is kindled with desire, and Nature also labours to expel Superfluities in them, which dispose to anger and madness: therefore the act done, they are tame and gentle.

Q. Why is there such delight in the Act of Venery?

A. Because this Act is a base and contemptible thing in itself, insomuch that all Creatures would naturally abhor it, were there no pleasure in it, and there-

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therefore nature readily uses it, that all kind of living things should be maintained and kept.

Q. Why do such as use it oft take less delight in it than those that come to it seldom?

A. For three reasons, first because the passages of the Seed is over large and wide, therefore it makes no stay there, which would cause the delight. Secondly, because that thro' often evacuation there is little Seed left, therefore no delight. Thirdly, because such, instead of Seed, cast out blood undigested and raw, or some other watry substance, which is not hot, and therefore affords no delight.

Q. Whether can this carnal Copulation be done by the Mouth, so that beasts may conceive thereby, as some say of Pigeons, that by kissing do it, and conceive. Some say this is true in the Wesel or E. mine.

A. According to *Aristotle* 'tis false, for tho' Pigeons do kiss by the beak, yet they don't couple together this way, nor conceive. And because the Wesel carries his young ones from place to place in his Mouth, they are of that Opinion; wherefore *Aristotle* says, whatever goes in at the mouth is consumed by digestion, and if the Seed should go in at the mouth, then that would be consumed by digestion. The major part is plain, the Conclusion doth hold in *Darii*.

Of the Seed of Man or Beasts.

Q. HOW, and of what cometh the Seed of Man?

A. There are diverse opinions of Philosophers and Physicians in this point. Some say 'tis a superfluous humour of the fourth digestion; others say, that the Seed is pure blood flowing from the Brain, concocted and whiten'd in the Testicles; and some say 'tis the superfluity of the second or third digestion; but, because Sweat, Urine, Spittle, Phlegm, and Choler are the like, *Aristotle* says, the Seed is always the superfluity of the last Nutriment,

that is, of *Blood* dispers'd throughout the Body, and comes chiefly from the Heart, Liver and Brain. An Argument of this is, because those Parts are greatly weakened by casting Seed; and therefore it appears that carnal Copulation is not profitable or good. But some think this to be true by over vehement practice in this act; but moderately us'd, it is very wholesome, as is said before.

Q. Why is a Man's Seed white, and a Woman's red?

A. 'Tis white in Man by reason of his great heat and quick digestion, being rarified in the Testicles, but a Woman's is red because 'tis the superfluity of the second digestion, which is done in the Liver. Or else we may say, 'tis because the Terms corrupt undigested blood, and hath its colour.

Q. Doth the Seed of a Man come from the parts of the Body, or from the humours?

A. Some say, from the parts of the body, and that we prove, because we find a lame Man begets a lame Child, and if the Father hath a Scar, the Child hath one also, as *Aristotle* alledges, *Lib. de Animal*, which could not be, if the Seed did not fall from the parts of the body. Some say it comes from the humours, by reason 'tis made of the last nutriment, and that is no part, but a Humour. As for lameness or scars, that proceeds from the Imagination of the Mother at the time of carnal Copulation; as *Aristotle* saith, *lib. de Generat. Animal*.

Q. How comes the Imagination of the Mother to bring forth a Black a-moor, as Albertus Magnus reports of a Queen, who in the Act of carnal Copulation imagined, a Black being painted, and being in her sight?

A. *Avicen* says, the imagination of a Fall makes a Man tall, and the Imagination of a Leprosy makes a Man a Leper. So in this the Imagination is above the forming Power, and therefore the Child born followeth the Imagination, and not the power of forming and shaping, because 'tis weakest.

Q. Doth the Man's Seed enter into the substance of the Child?

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A. The Seed of both Father and Mother go into the substance of the Child in the Womb, as Cream goeth to the substance of the Cheese. Yet this Opinion doth not seem to be of Force: therefore, according to our Author and other Philosophers we say the Seed doth not go into the substance of the Child; and 'tis proved thus because that so the matter and the efficient cause should be all one, which is against the Philosopher. The consequence is good, because the Seed is the efficient cause of the House, and therefore is not the material cause of the Child. This is proved another way, As there is the self same material cause of nourishment and generation, *2 de anima*, so we have our being and nourishment of the same matter; but the Seed cannot be the material cause of nourishment, according to *Averrois*, therefore not of the being: and as both Seeds are that up in the Womb, so that of the Man disposeth and prepares the Woman's, to receive the Form, Perfection, or Soul, which being done, it is converted into a humidity that is breathed out by the Pores of the Matrix.

Q. Why doth the Matrix of a Woman draw greedily the Seed of a Man? For, as *Averrois* saith, there was a Maid in a Bath where some Seed had been cast, which the Maid drawing she conceived with Child.

A. *Averrois* says, the Womb and nature draws the Seed as the Loadstone doth Iron, but she draws it for the perfection of herself.

Q. How come Females to have monthly Courses?

A. Because they are cold in respect of Men, and because all their nourishment can't be converted into blood, a great part whereof turns to *Menses*, which are monthly expel'd: I mean every Woman in health; and of 13 years, seldom any before; nay, some distempored Women hath 'em not at all.

Q. For what reason don't they come before thirteen?

A. Because young Women are hot, and digest all their

their Nourishment, therefore have them not before that age.

Q. *For what reason do they leave at about Fifty?*

A. Some answer that old Women be barren, and therefore they cease: but a better Answer is, That then Nature is weak in them, and therefore they cannot expel 'em by reason of weakness; There is great store of Immundities bred in them, which lies in a lump; this makes 'em troubled with *Coughs* and other Infirmities. Men should refrain their use at those times.

Q. *Why have not breeding Women the Menses?*

A. Because that then they turn into Milk, and into the Nourishment of the Child; for if a Woman with Child have 'em, 'tis a Sign she'll miscarry.

Q. *Why have not Females of brute beasts the same?*

A. Because (as *Aristotle* and *Albertus* say) in Quadrupeds they turn into Hair, in Fish to Scales, in Birds to Feathers; wherefore you may observe in Beasts the female is more hairy than the male, female Fish fuller of Scales, and female Birds fuller of Feathers.

Q. *Why are they term'd Menstrua, from the Word Mensis, a Month?*

A. Because 'tis a space of Time which measures the Moon, as she ends her course in 29 days and 14 hours. Now the Moon hath dominion over moist things, and by reason the *Menses* are humid, they are called *Menses profluvium*; for moist things encrease and decrease as the Moon does.

Q. *Why do they continue longer with some than others, as with some 6 or 7, but commonly with all 3 days?*

A. The first are colder, therefore they encrease most in them, and consequently are longer in expelling; other Women are more hot, and therefore they have fewer, and are sooner expell'd.

Q. *Where is the Terms retained before they run?*

A. Some say in the Matrix or Womb; but *Averrois* says, the Matrix is the Place for Generation, and

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and that those terms further Generation not at all. Therefore he asserts, that there are certain Veins about the Back bone which retain 'em; a sign of which is, those Women (at that time) have great pain in their backs.

Q Whether are the Menses which are expell'd, and those which the Child is engendered of, all one?

A. No; because the one are unclean, and unfit for that purpose; but the other very pure and clean, therefore fittest for Generation.

Q Why do those got with Child when they have the terms upon 'em, bring forth weak and leprous Children?

A. Because they are venomous; so the Cause appears in the Effect, as Philosophers say, the Effect carrieth the likeness, or the Cause; therefore such a Child must needs be ill dispos'd of body.

Q Why have not Women these at one and the same time, but some in the New-Moon, some in the full, and others at the wain?

A. By reason of their several Complexions, and tho' all Women (in respect of men) are flegmatick, yet some are more sanguine than other, some more cholerick: and as months have their quarters, so have Women their Complexions, the first sanguine, the second cholerick. One of a sanguine Complexion hath her terms in the first quarter, a cholerick in the second, a melancholy in the third: and so in the rest.

Q Why have the sanguine theirs in the first quarter?

A. Because, saith Galen, every such thing added to such a thing doth make it more such; therefore the first quarter of the Moon encreaseth Blood, in a sanguine Complexion, and then she expels it.

Q How do they come in the end of the Month?

A. Because most Women then are flegmatick, and the last quarter is Phlegm. Or else it proceeds from defect, and therefore Cold works then to multiply the matter, and so multiply'd is then expell'd.

Q How happens pain and grief at that time?

A;

A. Because it's like the pain of the Strangury, in making water drop by drop: for the Strangury by reason of the Drink undigested, offends the subtile passage of the Urine, as happens after bathing; so the *Menses* undigested and of an earthy substance, hurt the passage by which they go.

Q. *Why do Women easily conceive after their menses?*

A. Because the Womb being cleans'd, they are better prepared for Conception.

Q. *Why do Women look pale when they are upon them?*

A. Because then the heat goes from the outward part of the body to the inward, to help Nature, and expel their Terms, which deprivation of heat doth cause a paleness in the Face. Or else 'tis because that flux is caused of raw humours, which when they run, they make the Face colourless.

Q. *Why do they at that time abhor their meat?*

A. Because Nature labours more to expel their Terms than to digest, and therefore if they should eat, it would remain raw in the Stomach.

Q. *Why are some women barren and can't conceive?*

A. According to Physicians, for divers reasons; first, because it proceeds sometimes of the Man, who may be of a cold Nature, so his Seed unfit for generation; secondly, because it is waterish, and so doth not stay in the Womb: thirdly, by reason the Seed of them both has not a like proportion; as, if the Man be melancholy and the Woman sanguine, or the Man cholerick and the Woman flegmatick; for 'tis evident in Philosophy, that the Agent and the Patient ought to have the same proportion, else the Action is hindered.

Q. *Why do fat women seldom conceive with Child?*

A. Because they have a slippery Womb, and the Seed will not stay in; or else because the mouth of the Matrix is very streight, and the Seed can't enter in, or if it do, 'tis very slowly, that it grows cold in the mean time, so is unfit for Generation, and is resolved to any fleshy substance.

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Q. Why do those of very hot Constitutions seldom conceive with Child?

A. Because the Seed in them is extinguished or put out as Water cast in Fire; whereof we find Women that vehemently desire the Flesh seldom conceive with Child.

Q. Why are whores never with Child?

A. By reason of divers Seeds, which corrupt and spoil the Instruments of Conception, for it make them so slippery that they cannot retain Seed. Or else 'tis because one Man's seed destroys another, so neither is good for generation. *Albertus* says, the best thing to help Conception, is to take the matrix of a Hare beat to powder, so put in Drink.

Q. Why doth a woman conceive a Male Child?

A. If the seed fall on the right of the Matrix a male Child is begotten, for that side is hotter than the other, and heat chiefly works to the begetting a male Child. *Albertus* says. If the right side of a Woman swells, 'tis a sign she goes with a male. But some alledge another reason, viz. when the seed of the Father exceeds that of the Mother, then a Male Child is begotten; If the contrary then a female.

Q. Why doth a Woman conceive a Female Child?

A. Because the seed is fallen into the left side of the Matrix, and that is colder than the right, by reason of the Spleen joining to it which helps cold, as *Albertus* saith. When the Woman after the Act of Copulation doth lie on the right side, 'tis a Boy; when on the left, a Girl; for the Seeds run to that side on which the Woman lieth.

Q. Why have some women long and slender Children and others short and thick?

A. Because as *Galen* and *Averrois* say, the Child is formed according to the dimension of the Womb, wherefore because some Women have a long and narrow Womb, their children are long and slender, others on the contrary short and large, therefore their Children be short and thick.

Q.

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Q. Why doth a Woman sometimes conceive Twins?

A. According to *Galen*, because there are several Cells or Receptacles in the Womb, wherefore we may naturally have so many Children at once as there falls Seed in those Cells: There are three in the right side, and three in the left; in the right side Boys are engendered, in the left Girls; and in the midst of those Cells or Chambers there's another, where the Ancients assert Hemophrodites to be engendered: Therefore if a Woman should have more than 7 Children at once, it should be rather miraculous than natural.

Q. Why are Twins but half Men, and no so strong as other Men?

A. By reason the Seed which should have been for one, is divided into two; and therefore they are weakly, and in truth do not often live long.

Of Hermaphrodites.

Q. How are Hemmophrodites begotten?

A. There are three Cells in the Womb, one on the right side, another in the left, and a third in the centre, into which when the Seed falls, an Hermaphrodite is said to be begotten in this manner; because Nature doth always tend to that which is best, therefore she doth always intend to beget the Male, and not the Female, because the Female is only for the Male's sake: Therefore the Male is some time begotten in all principal parts, and yet thro' the evil disposition of the Womb and object, and inequality of the Seed, when Nature cannot perfect and end the Male she brings forth the Female too. And therefore the natural Philosophers say, an Hermaphrodite is impotent in the privy parts of Man, as appears by Experience.

Q. Why doth not Nature dispose in him two secret parts of Man, or two of a Woman; but one of a Man and one of a Woman?

A.

A. Because Nature should then make one of them in vain ; but that is against the Philosophers, who say that God and Nature do make nothing in vain.

Q. *Is an Hermaphrodite accounted a Man or Woman ?*

A. It is to be considered in which Member he is fittest for the Act of Copulation ; if he be fittest in the Woman's, than it is Woman : if in the Man's, he is a Man.

Q. *Should she be baptiz'd in the Name of a Man or a Woman ?*

A. In the Name of a Man, because Names are given *ad placitum* ; and therefore he should be baptiz'd according to the worthiest Name, because every agent is worthier than its patient.

Q. *Shall he stand in Judgment in the Name of a Man or a Woman ?*

A. According to the law he should first swear, before he be admitted to Judgment, which secret part he can use, and so is to be admitted according to the use and power of that part.

Of Monsters.

Q. *Doth Nature make any Monsters ?*

A. She doth, for if she did not, she would then be deprived of her End. For of things possible she doth always purpose to bring forth that which is most perfect and best : but in the end, through the evil disposition of the matter, and influence of some special Constellation, not being able to bring forth that which she intended, she brings forth that which she can. As it happened in *Albertus's* time, when in a certain Village a Cow brought forth a Calf half a Man ; then the Countrymen suspecting a Shepherd, would have burnt him with the Cow ; but *Albertus* being skilful in Astronomy, said, that this did proceed from special Constellation, and so delivered the Shepherd from their Hands.

Q. *Be they one or two ?*

A.

A. Aristotle saith, you must look unto the Heart, and if there be two Hearts, there be two Men.

Q. Why is a Man born sometimes with a great head and six Fingers on one hand, or with four ?

A. Aristotle saith, it proceeds of superfluity and abundance of matter ; when there is too much matter, then he is born with a great Head, or six Fingers : but if there be want of matter, then there is some part too little, or less than it ought to be.

Of Infants.

Q. Why are some Children altogether like the Father, some like the Mother, some to both, and some to neither ?

A. If the Seed of the Father do wholly overcome that of the Mother, the Child doth wholly resemble the Father ; but if the Mother's predominate, then it is like the Mother ; but if he be like neither, that doth happen for many causes ; sometimes through the four qualities, some thro' the influence of some Heavenly Constellation. Albertus gives an Example, and saith, that there was on a time a good Constellation for begetting of Hogs, and a Child was then begotten and brought forth which had a Face like a Hog ; and according to this diverse sorts of Monsters are brought forth.

Q. Why are Children oftener like the Father than the Mother ?

A. That proceeds of Imagination of the Mother in the act of Copulation, and therefore by reason of the strong imagination in the time of Conception, the Children get the disposition of the Father : as it appears before of the Queen which had her imagination on a Black a-moor ; and of an Ethiopian Queen which brought forth a white Child, because her imagination was upon a white Colour. And this is seen in Jacob's Skill in casting Rods of diverse colours into the Water when his Sheep went to Ram,

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Q. Why do Children sometimes resemble more the Grandfathers and great Grandfathers then their Parents?

A. Because the vertue and force of the Grandfather is grafted into the Heart of the Begetter, and it may be said, that sometimes it doth proceed of the similitude of the nutriture, and then the Child is formed by the similitude of the Grandfathers.

Q. Why are the parts of a Child's body of diverse qualities?

A. This proceeds of the predomination of diverse Elements, because the Bones are made of a terrestrial matter, therefore are hard, but the brain and the marrow are made of a more watry matter, therefore more soft; the vital and animal Spirits are ingendered of an aerial substance, and are principally in the Liver and Heart.

Q. Why do Children according to the common course and use of Nature, come out of the Mother's Womb in the ninth month?

A. Because the Child is then fully perfect, or else because some benign Plannet doth reign, as *Jupiter*, who is a Friend of Nature: for according to Astronomers, he is hot and moist and therefore do temper the malice and naughtiness of *Saturn*, which is cold and dry, and therefore for the most part Children born in the ninth month are healthful.

Q. Why do Children born in the eighth Month, for the most part, die quickly? And why are they called the children of the Moon?

A. Because the Moon is a cold Planet, which has Dominion over the Child, and therefore doth bind it with its coldness, which is the cause of its Death.

Q. Why doth a child cry as soon as it is born?

A. Because of the sudden change from heat to cold, which cold doth hurt its tenderness. Another reason is, because the Child's soft and tender Body is wring'd and put together, coming out of the narrow and strait passage of the Matrix, and especially the
Brain

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Brain being moist, and the Head prest and wring'd together, is the cause that some Humours do distil by the Eyes which are the cause of tears and weeping. The Divines say, it is for the Transgression of our first Fathers, and Original Sin.

Q. Why doth a Child put his Finger into his Mouth when he cometh first into the World?

A. Because that coming out of the Womb, he cometh out of a hot Bath, and entring into the cold, puts his Fingers into his Mouth for want of heat.

Q. How doth a Child come into the World out of the Womb?

A. He cometh forth with the Head forward; for if he should come with the Thighs or Arms forward, he would kill himself and the Mother.

Of the young One in the Womb.

Q. How is the young one ingender'd in the Womb?

A. The first six days the Seed hath the colour of Milk, but in the six days following a red colour, which is near unto the disposition of Flesh; and then it is changed into a thick substance of Blood, but in twelve days following this substance is made so thick and sound, that it is able to receive shape and form; because a fluid or running substance keepeth on until his Birth. And how he is governed every Month by the Planets, Boetius doth teach us elsewhere.

Q. Doth the Child in the Womb void excrements, or make Water?

A. No, and the reason is, because he hath the first digestion which is in the Stomach, he receives no food by the Mouth, but it comes to him at the Navel; he therefore makes no Urine, but sweats, which at best is but little, and is reserved in a Skin in the Matrix, and at his birth is cast out.

Q. Why doth the Child come out of the Matrix easily after seven, eight or nine months?

A. Because, saith Galen, when the Fruit is ripe, then the Ligaments are broken, and so it falls out. Of

Of Abortion, and untimely Birth.

Q. *Why do Women that eat unwholesome Meats easily miscarry?*

A. Because it breeds putrified Seed in them, which the mind abhorring, doth cast it out of the Womb, as unfit for the most noble Shape, which is adapt to receive the Soul.

Q. *Why doth wrestling or leaping cause the casting of the Child, as some subtle Women use to do on purpose?*

A. The Vapour is burning, and doth easily hurt the tender substance of the Child, entring in at the Pores of the Matrix. *Albertus* says, if the Child is near delivery, Lightning or Thunder will kill it.

Q. *Why doth Thunder and Lightning rather cause young Women to miscarry than old?*

A. Because the bodies of young Women are fuller of Pores, and more slender, and therefore the Lightning sooner enters into their body: but old one's have a thick Skin, well compacted, therefore the Vapour cannot enter.

Q. *Why doth much Joy cause a Woman to miscarry?*

A. Because in the time of joy a Woman is destitute of heat, and so miscarriage doth follow. The same reason doth cause fear to breed it, for then the heat runs to the heart, and forsakes the Matrix.

Q. *Why do Women easily miscarry when they are first with Child, viz. the first, second, or third Month?*

A. As Apples and Pears easily fall at first, because the Knots and Ligaments are weak, so it is of a Child in the Womb.

Q. *Why is it hard to miscarry when they are come to the midst of their time, as three, four, five or six months?*

A. Because then the Ligaments are stronger, and well fortified, is not easily broken.

Of diverse Matters.

Q. *Why have some women greater grief than other's in child birth?*

A. For three reasons, first, for the largeness of the Child; secondly the Midwife being unskilful; and thirdly, because the Child is dead, and cannot be bow'd. For the contrary Causes some have less pain.

Q. *Why has not Man a Tail like Beasts?*

A. Because Man is a noble Creature, whose property is to sit; so a Beast cannot that hath a Tail.

Q. *Why do such as keep Hot houses expel the Heat of the Furnace better with cold water than hot?*

A. By reason they are contrary qualities, which work strongly one against the other, therefore the heat is easier expelled from the Stone.

Q. *Why does hot water freeze sooner than cold?*

A. Because hot water is thinner, and gives better entrance to the Frost.

Q. *Why is every living creature dull after copulation?*

A. By reason the Act is filthy and unclean, and so every living Creature abhors it, when Men do think upon it, they are ashamed, and sad.

Q. *Why cannot drunken Men judge of Tastes as well as sober ones?*

A. Because the Tongue being full of Pores, and spongy, it receives great moisture in it, and more in drunken Men than sober, therefore the Tongue (through often drinking) is full of bad humours, and because it is so the Faculty of Taste is render'd out of order: Therefore through the thickening of the mean *i. e.* Taste itself, Drink taken of Drunkards is not presently felt, for to due feeling there is requisite to have a due proportion of the mean. And by this also is understood why Drunkards have not a perfect Speech then:

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are not those Men wise for the most part that have long ears, but those with short ones?

A. The Ears proceed from a cold and dry substance called a Gristle, which is apt to become a Bone; and because melancholy Beasts do abound with this kind of substance, they have long Ears.

Q. How comes the other to be half-witted?

A. Because the minds and souls follow the Bodies; for if the Senses of the body be subtile, the Soul exercises subtile operations, as well active as speculative; and the contrary is in a gross body.

Q. How is the intellectual Soul joined to a Child in the womb of the Mother? and how does the Man who begets it make the Matter apt and fit to receive the Soul?

A. Divines say, that into a substance sufficiently dispos'd and made fit, God doth infuse the intellectual Soul; and St. *Augustine* says the like, The Soul in creating is infus'd, and in infusing is created.

Q. Why do Hares sleep with their Eyes open?

A. Because they have their Eyes standing out, and their Eyelids short, therefore never quite shut. Another reason is they are timorous, and as a safe-guard to themselves, sleep with their Eyes open.

Q. Why don't Crows feed their Young till they be nine Days old?

A. Because seeing them of another colour, they think they are of another kind; mean while God feeds 'em with heavenly Dew; as the Psalmist saith, *He who doth give Beasts their Food, and young Crows, which call upon him.*

Q. Why are Sheep and Pidgeons mild Creatures?

A. Because they want Galls, which stir Anger.

Q. Why have Birds their Stones inward?

A. Because if they were outward, they would hinder their flying and lightness.

Q. How comes it Birds don't piss.

A. Because that superfluity which should be converted into Urine is turn'd into Feathers, for thereo

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is much moisture in the Feathers. Another reason is, they are in continual motion, therefore moisture in them is dry'd up by air or wind.

Q. How comes a sign and cause of the Male, and flat short Eggs of the Female?

A. Hippocrates says, 'tis the property of heat to ascend from the center to the circumference of cold. Therefore if there be any long Eggs, 'tis a sign they have great heat, and therefore pass into the substance of the male; for in every kind the male is hotter than the female, as Philosophers say. If the Eggs be short and flat, it is a sign the heat is small and undisposed, and goeth into the substance of the female.

Q. How do we hear better in the night than by day?

A. Because (as *Aristotle* saith) there is greater quietness in the night than in the Day; for the Sun doth not exhale the Vapours by Night, but it doth in the Day, therefore the mean is more fit than ready; and the Mean being fit, the motion is better done by it, which is said to be done by a sound. Another reason is, there are motions of the Air and Sounds in the Day, more than in the Night, which hinders one another; in the Night there is silence, which is opposite to sound, and opposites put one against the other shew the better.

Q. For what reason doth a Man laugh sooner when touched in the Armpits, than in other parts of the body?

A. Because there is in that place a meeting of many sinews, and the mean we touch by (which is the flesh) is more subtil there than in other parts, and therefore a better feeling. And this is true if that place be not touched too roughly; If you do so, there is not that delight: When a man is moderately and gently touched there, the Spirits that are there dispersed run into the Face, and thence is caused Laughter.

Q. How comes wood burnt converted into a black Coal, and a Bone burnt into a white Substance?

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A. Because the Wood before it was burnt was moist, and so after burning getteth heat accidentally, and that heat is not able to consume all the moisture of the Wood, and therefore there remaineth some after the burning, and is converted into a black substance, because the humidity of the Wood was slimy, and could not altogether be consumed by the fire. But a Bone of its own Nature is cold and dry, having but small moisture in it, which the burning doth wholly consume, and so accidentally the moisture being consumed, the body waxeth white.

Q. Why do some Women love white Men, and some black?

A. There are two answers: Some Women have a weak sight, and such delight in black, because white doth hurt the sight more than black. The second reason is, because like doth delight in the like; but some Women are of a hot nature, and such are delighted with black, because blackness doth follow heat. And others are of a cold nature, and these are delighted with white, because cold is the Mother of whiteness.

Q. Why do living Creatures sleep?

A. For Necessity, because the Instruments of diverse Actions are wearied by being long awake, and by Rest which is in sleep they are comforted, as *Aristotle* saith.

Q. Why are students ready to sleep after Dinner, if they go about to study, or if they solace by themselves?

A. Because when a Man doth apply his mind to study, the natural heat goes from the outward parts of the Body to the inward, and there it strengtheneth, because there cometh much of it together, and causeth a fume to ascend from the Meat to the Head which is the cause of sleep. Or else we may answer, that when the power or virtue with which we sleep is strongest, the natural power is weakened; but when a Man doth solace himself by this pleasure, the natural heat is spread abroad, and suffereth no Vapour to

ascend unto the Brain, and so sleepeth not, but is kept from sleep by reason that the heat is dispers'd.

Q. Why do Men willingly sleep after Labour?

A. Because that thro' continual moving, the heat is dispers'd to the external parts of the body, which after the Labour is past, gathereth together to the internal parts of digestion, there to digest; and from digestion, Vapours do arise from the Heart to the Brain, which do stop the passages, by which the natural heat should be dispers'd to the external part; and then the external parts being cold and thick by reason of the coldness of the Brain, sleep is procured. And by this it appeareth, that such as eat and drink much, do sleep much and long, because great store of Humours and Vapours are bred in such, which cannot be digested and consum'd of the natural heat.

Q. Why are such as sleep much, evil dispos'd and ill-coloured?

A. Because that in sleep much moisture is gathered together, which cannot be consumed, which is expell'd in making, and so it doth covet to go out through the superficial part of the body, and especially it resorts to the Face, and so is the cause of a bad colour, as it appeareth in such as be flegmatick, who desire more sleep than others.

Q. Why doth it appear unto some in their sleep, that they eat and drink sweet things?

A. Because the flegm drawn up by the jaws doth distil and drop to the throat, and this flegm is after a sort sweet, and therefore that seemeth so to them.

Q. Why do some dream in their sleep that they be in the Water and drowned, and some that they be in Water, and not drowned; and this doth happen especially in such as are flegmatick?

A. The reason is (as Aristotle saith) because the flegmatick Substance doth run to the high parts of the Body, and then they think they are in the Water and drown'd; and when that Substance draweth un-

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to the internal parts, then they think they escape. Another reason may be overmuch Repletion and Drunkenness: and therefore when a Man is overmuch fill'd with Meat, the Fumes and Vapours ascend and gather together, and therefore they think that they are drowned and strangled; but if they cannot ascend so high, then they seem to escape.

Q. *May a Man procure a dream by an external cause?*

A. Aristotle holdeth that it may be done, if a Man do speak softly at a Man's Ear, and awake him, then of this stirring of the Spirits there are thundrings and buzzings in the Head, and so dream of that. And so some Men have dreams by divine Revelation, when it pleaseth God to send any.

Q. *How many Humours are there in Man's Body?*

A. Four, whereof every one hath its proper place in Man's Body. The first is choler, which Physicians call *Flava bilis*, as is placed in the Liver. The second is Melancholy, call'd *Atra bilis*, whose seat is in the Spleen. The third is Flegm, whose place is in the Head. The fourth is Blood, whose place is in the Heart.

Q. *What condition and quality hath a Man of a sanguine Complexion.*

A. He is fair and beautiful, he hath his Hair for the most part smooth; he is bold, he retaineth that which he hath conceived; he is shamefaced, given to Musick, a Lover of Sciences, liberal, courteous, and desires not Revenge.

Q. *What properties do follow a flegmatick Complexion?*

A. They are of a dull Wit, their Hair never curls, they are seldom very thirsty, they are much given to sleep, they dream of things belonging to the Water, they are fearful, covetous, given to heap up Riches, are weak in the act of Venery.

Q. *What properties do follow the cholerick Man?*

A. He is furious and angry, quarrellsome, given to War, pale coloured and unquiet; drinks much, sleeps little, and desires much the Company of Women.

Q. What properties do follow the melancholy Man?

A. He is unquiet, brown in Complexion, his Veins hidden, he eateth little, and digesteth less; when he dreameth, it is of dark confus'd things; he is sad, fearful, exceeding covetous and incontinent, unless he bridle his Affection.

Q. What dreams do follow these Complexions?

A. Pleasant merry Dreams do follow the sanguine complexion; fearful Dreams the melancholy; the cholerick dream of Children, Fighting and Fire; and the flegmatick dream of Water: And this is the reason why a Man's complexion is said to be known by his Dreams.

Q. What is the reason that if you cover an Egg over with Salt, and let it lie in it a few days, all the Meat within is consum'd?

A. The great dryness of the salt doth consume the substance of the Egg: but in Sand some say they may be kept as long as the Mariners do practise.

Q. Why is the melancholy Complexion the worst of all?

A. Because it is the dregs of Blood, which is an Enemy to Mirth, and farthest from the beginning of Man's Life, and bringing Old-age and Death, because it is cold and dry.

Q. Why is the flegmatick for the most part dull of wit?

A. Because that the Vivacity of Wit proceedeth of Heat, so of Cold the contrary, which they are subject unto.

Q. Wherefore doth it proceed that some Men die with extream Joy, and some with extream Grief?

A. Over great Joy doth overmuch heat the internal parts of the Body; and overmuch Grief doth drown and suffocate the Heat, the which failing, a Man dieth.

Q. Why hath a Man so much hair on his Head?

A. The hair of the Head proceedeth of the Vapours which arise from the Stomach, and ascend to the Head, and also of the Superfluities which are in the Brain; and those two passing thro' the Pores of
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the Head, are converted into hair, by reason of the heat and dryness of the Head. And because Man's Body is full of Humours, and he hath more Brain than other Creatures, and also more superfluity in the Brain, which the Brain expelleth, it followeth, that he hath more Hair than other living Creatures.

Q. How many ways is the brain purged, and other hidden parts of the body?

A. Four: the watry and gross humours are purged by the Eyes, Melancholy by the Ears, Choler by the Nose, and Flegm by the Hair.

Q. What is the reason that some blush and change colour, when they hear that which they would not?

A. Shamefac'dness is a kind of Anger, Displeasure and Fear join'd together; as when a Man is offended against himself, or against another; and therefore when we see or hear something to be discover'd which ourselves have done naughtily, or would not have known, the Anger that we conceive is greater than the Fear; and therefore the Blood runneth to and fro, and in the end remaineth in the highest parts of the Body, until the Spirits be quiet and pacified, and the Passion gone.

Q. What is the reason that such as are very fat in their Youth, are in danger to die on a sudden;

A. Such have very small and close Veins, by reason of their fatness, for that the Air and the Breath can hardly have free course in them; and thereupon the natural heat wanting some Refreshment of the Air, is put out, and as it were quenched.

Q. Why do Garlick and Onions grow after they are gather'd?

A. It proceedeth of the great humidity which is in them.

Q. Why do Men feel cold sooner than Women?

A. Because that Men being more hot than Women, have their Pores more open, and therefore the Cold doth sooner enter into them, than into Women.

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Q. *Why are not old Men so much subject to the Plague, as young Men and Children?*

A. They are cold, and therefore the Pores are shut up. and not so open as in Youth; and therefore the infecting Air doth not penetrate so soon as when they are open, as in Youth by reason of heat.

Q. *What is the reason that Lime is set on fire, and on a greater heat, by casting Water on it?*

A. Lime is hot of nature, and therefore when Water is cast on it, it fleeth from the cold, and by uniting of its force, gathereth a greater heat and strength, and so is set on fire. And that is also the reason that a Candle doth burn faster in the Winter than in the Summer; for then, by reason of the encompassing cold, the heat uniteth itself, and gathereth the closer to the Tallow or Wax, and so doth consume it the faster.

Q. *Why do we cast Water into a Man's Face when he swooneth?*

A. Because that through the coldness of Water, the Heat may run to the Heart, and so give strength.

Q. *Why are those Waters best and most delicate which run towards the Sun rising?*

A. Because they are soonest stricken with the Sunbeams, and made pure and subtil, because the Sun hath them long under him, and by that means take away their coldness and gross Vapours, which they take of the Ground they run through.

Q. *Why have Women such weak small Voices?*

A. Because their Instruments and organs of speaking by reason they are cold, are small and narrow; and therefore receiving but little Air, causeth the Voice to be small and effeminate.

Q. *Whereof doth it proceed that want of sleep doth weaken the Brain and the Body?*

A. Much watching doth engender Choler, the which, being hot, doth dry up and lessen the Humours which conserve the Brain, the Head, and other parts of the Body.

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Q. *Why is Blood?*

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Q. Whereof doth it proceed that Vinegar doth stench Blood?

A. It proceedeth of its cold vertue; for all Cold naturally is binding, and Vinegar being cold, hath the like property.

Q. Why is the Sea-water saltier in Summer than in Winter?

A. This proceedeth from the heat of the Sun, seeing by Experience that a Salt thing being heated, becometh more salt.

Q. Why is Smoak contrary to the Eyes?

A. Because in the Eyes there is a delicate and pure Crystalline Humour; and the Eye is also cold and without any colour at all, and the Smoak is gross and hot, and by that means doth pierce the humours of the Eyes, and hurt them; and if the Eye had any colour in it, all things set before it would seem to be of the same colour. And because the Eyes are cold, and the Smoak hot, it doth cause the Vapours which are contain'd in the Eyes to drop and distil, which is hurtful to the Eyes.

Q. Why do Men live longer in hot Regions than in cold?

A. Because they be more dry, and by that means the natural heat is better conserved in them than in cold Countries, because the cold doth extinguish the Heat.

Q. Why is Well-water seldom or never good?

A. All Water which standeth still in the Spring, and is never heated by the Sun beams, is very heavy, and hath much earthly matter in it; and therefore wanting the heat of the Sun, is naught.

Q. Why do we sleep better and more at ease on the right side than on the left?

A. Because when we lye on our left, the Lungs do lye upon and cover the Heart, which is on that side under the Pap. Now the Heart, the Fountain of Life, being thus occupied and hinder'd with the Lungs, cannot exercise its own proper Operations, as

being over much heated with the Lungs lying on it, and therefore wanting the refreshing of the Air which the Lungs do give it, like the blowing a pair of Bellows, is choaked and suffocated; but by lying on the right side, these Inconveniencies are avoided.

Q. Whereof doth it proceed, that the holding of the Breath doth cause yexing to cease?

A. Because the holding the Breath doth heat the internal parts of the Body, and this heat chafeth away the Yex, being nothing else but a cold Air within the Body.

Q. What is the reason that Old Men sneeze with difficulty?

A. Because that thro' their coldness their Arteries are very narrow and close, and therefore the Heat is not of force to expel the cold; for I think sneezing is like the Combat in the Air made by Thunder, which is caus'd of heat and cold.

Q. Why doth a drunken Man think that all things about him doth run round?

A. Because the Spirits which serve the Sight are mingled with Vapours, Fumes, and the Wine; and then the over much heat causeth the Eye to be in a continual moving; and the Eye being round, causeth all things about it to seem to go round.

Q. Whereof doth it proceed, that Bread which is made with Salt is lighter than that which is made without it, considering Salt is very heavy of itself?

A. Altho' Bread is heavy of itself, yet the Salt drying it, doth make it light, by reason of the heat which it hath, which heat doth dry, and the more heat there is in it, the better the bread is, the lighter, and more wholesome for the Body.

Q. Why is not new Bread good for the stomach?

A. Because it is full of moistness, and thick and hot Vapours, which do corrupt the Blood; and hot Bread is blacker than cold, because heat is the Mother of blackness, and because the Vapours are not gone out of it.

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Q. Why doth Lettuce make a Man sleep?

A. Because they ingender gross Vapours.

Q. Why do the Dregs of Wine and Oyl go to the bottom, and those of Honey swim uppermost?

A. Because the Dregs of Wine and Oyl are earthly and no way purged before, and therefore being of the nature of Earth do go to the bottom: but Honey is a Liquor which cometh from the Stomach and Belly of the Bee, and there in some sort purified and made subtil; and by that means that which remains is light and hot, and therefore goes upward.

Q. Why do Cats and Wolves Eyes shine in the Night, and not in the Day?

A. The Eyes of these Beasts, are by Nature more ChrySTALLINE than the Eyes of other Beasts, and therefore do shine as they do; but the brightness of the Sun doth hinder them to be seen in the Day Time.

Q. What is the reason that some Men when they see others dance, do the like with their Head and Feet, or by some other gesture of the Body?

A. The Answer is, because the sight having carry'd and represented unto the Mind that Action, and judging the same to be pleasant and delightful, and therefore desiring it, the Imagination draweth the likeness of it in Conceit, and stirring up the Body by the Gestures.

Q. Why do much sleep cause some to grow fat, and some lean?

A. Those which are of ill Complexion, when they sleep, do consume and digest the superfluities of that they have eaten, and therefore become fat: But such as are of good Complexion, when they sleep, are much more cold, and so digest less.

Q. How, and for what cause do we suffer hunger better than Thirst?

A. When the Stomach hath nothing to consume, it consumeth the Flegm and Humours which it findeth most ready and most at hand; and therefore we suffer Hunger better than Thirst, because the heat hath

bath nothing to refresh it withal.

Q. Why doth the Hair fall after a great Sickness?

A. Where the Sickness is long, as an Ague, the Humours of the Head are dry'd up thro' over much heat, and therefore wanting Nourishment, they fall.

Q. Why doth the Hair of the Eyebrows grow long in Old Men?

A. Because that thro' their Age the Bones of the Eyelids are thin, by reason of the want of heat, and therefore the Hair doth grow there, by reason of the Rheums of the Eyes. The like doth happen in such as imagine much, because that with their heat they draw up many Humours to the forepart of the Head, where the Imagination is plac'd.

Q. Whereof proceedeth Gaping?

A. Of gross Vapours which occupy the vital Spirits of the Head; and the Senses are cold, making them ready to sleep.

Q. What is the reason that some Flowers do open with the Sun-rising, and shut with the Sun setting?

A. Cold doth close and shut, as hath been said, but the heat of the Sun doth open and enlarge. Some do compare the Sun to the Soul of the Body; for as the Soul giveth Life, and when it departeth, Death followeth: so the Sun doth give Life, and vivificate all things; the Cold bringeth Death, withering and decaying of all things.

Q. Why doth Grief cause Men to grow old and grey?

A. Age is nothing else but a dryness; and want of Humours in the Body: Grief then causeth alteration, and alteration heat, and heat dryness; Age followeth immediately, and greyness.

Q. Why are gelded beasts weaker than such as are not gelded?

A. Because they have lesser heat, and by that means lesser force and strength.

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Marcus Antonius Zimaras Sanctipertias's
Problems.

1. **W**HY is it esteemed in the judgment of the most wise,
the hardest thing to know a Man's self?

Is it because nothing can be known, if its Form and Perfection cannot be found? To know the Form and Perfection of a Man's self, as it seemeth unto the Philosopher, is a Matter hard enough; and a Man, by the Authority of *Plato*, either is nothing, or if he be any thing, he is nothing but his Soul. Or, is it because it cannot be done by a reflected Action, and to reflect and look unto himself, is a token that he is separated by the Fleth: For he who would know himself, should be drawn from sensible Affections; and how hard this is, no Man is ignorant of. Or, is it because a Man liveth by Understanding? but the Understanding of a Man cannot conceive himself, but after the Understanding of Senses, which is very hard.

2. *Why was Socrates esteem'd the wisest of all Greece by the Oracle of Apollo, seeing that by the Opinion of Aristotle, he was conversant and busied only about morality, and nothing about Nature?*

Whether is it because it is more expedient for the common Commodity and use of Men to live well, than to contemplate; Or because it seemeth to *Plato*, that was usually profess'd of him every where, *I know one thing, that I know nothing.*

3. *Why do Men especially contend and strive in things of Wit?*

Is it because they think that other things which are called Goods, are in the Power of another, as the Gifts of the Body are Natures, and external and worldly Goods are subject unto the Rule of Fortune? whereof it cometh to pass, that every Man can easily suffer himself to be overcome in such things

things, as things not happening through his fault or occasion, but they think Wit to be in their own power. Or, is it because they think that the Goods of the Mind do excel all other Goods, and therefore do think it is a thing most natural to contend for that which is most excellent? Or, is it because it is a common Disease of all Men, as it seemeth unto a certain Wise Man, That every Man doth think himself more learned than he is, and therefore doth desire to perform that which he believeth without Study and Labour.

4. *Why is the cause that few Men take Pains in attaining of Sciences, seeing that all Men desire to know?*

Whether it is because the Gods have put Virtue to be begotten with Sweat and Labour, as *Hesiodus* saith? Or, because the Pleasures of the Body do draw a Man's Mind from the searching out of the Truth. It is requisite for him who desireth to live in Mind, that he think and meditate of the Earth of the Body, as the divine *Plato* doth think; Or, is it because the Nature of a Man is forced to serve many ways, whereof it falls out, that when things necessary do fail, the natural Desire is not brought into Action? for Nature of herself is able to contemplate.

5. *Why do Men say that Philosophy is naked?*

Is it because Truth is naked, and that there needs no colour of Words when we handle a matter of Truth; for it belongeth to Sophisters to dispute of Terms, when the sincere Truth is sought? Or, is it because they do not play the Philosopher well, which seek Philosophy for Gain and Ambition, and not for herself? Or, is it because he should be void from all worldly Affections, who desireth to endeavour himself in the Study of Philosophy; for *Aristotle* doth say, the Soul is made wise by Rest and Quietness. And it were easy for Philosophers to become rich if they would, as it appeareth by the Example of *Thales*.

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6. *Why do Men desire to be had in memory after their Death, and therefore some make Pyramids, Statues, Images, and diverse other Tokens and Monuments which they build and leave behind them?*

Is it because all things, as seems unto *Aristotle*, do desire to participate of some Perpetuity and Divine Being, as much as they can; and therefore if they cannot remain in Nature and Being, yet they endeavour at the least to continue in the Opinion and Conceit of Men? Or else hath Custom brought it in so, to stir up such as come after, to the End they should not degenerate from their Parents.

7. *What is the Cause why Men's Desires grow without Measure about Fortune's Goods?*

It is because natural Desires, as *Seneca* saith, have an end, and such Desires which proceed of false Opinion, have no where to end.

8. *Why do Poets always assign and appoint some wise Men to be familiar with Princes: as Homer doth Nestor with Agamemnon: Euripides, Tiresias with Creon; Hesiodus, Prometheus with Jupiter; and Maro, Achates with Æneas?*

It is because that by the Law of Nature, as *Plato* doth say, Wisdom and Power doth direct our Actions to one end, and affect the same thing, love it, and seek it.

9. *Why doth Homer, when he makes mention of Ambassadors, talk always of the Embassy of a Commander in bare Words?*

It is because it is the Duty of Ambassadors to declare the bare Will of the Commander, and put his Sentence in Execution; and therefore 'tis certain he should add nothing; nor take away nothing: Or else, it is because the Commandment of him who doth rule, that is, of a wise Man, it is put in good Order, and is presum'd to be most perfect? And therefore there should be nothing chang'd, but his Decrees and Constitutions are to be judg'd absolute and perfect.

10. *Why*

10. *Why doth Aristotle use exceeding brevity in most hard Matters?*

Whether is it because it is the Custom of wise Men to load their Words with Sentences, or else to the end that he would be obscure, to fear and keep off rude Wits from reading of his Works, as it seemeth to the Expositors? Or, whether is it because that in a hard Matter, and in a matter of Truth many Words are suspected, because that Truth doth consist in a few words? Or, is it because it seemeth to the wise Man, in many Words there is Error often committed.

11. *Why do famous Men in any Science, when they do err in any Matter, err more dangerously than those which are less famous?*

Is it because that such, trusting to the Skill of their own Wit, are drawn far from their own Senses, and therefore must needs be deceived? *Avicen* may serve for a Proof of this, who for all his Fame in Philosophy, said, That a Man might naturally be brought forth of the Earth. And that famous great *Averrois*, who thought that a Maid might conceive with Child in a Bath, without knowledge of Man.

Out of ARISTOTLE.

Q. *Why is Man, being endu'd with Reason, the most unjust of all living Creatures?*

A. 'Tis because thro' Conceit he is much given to Pleasures, and therefore seeks out and weighs what Felicity is, which none can obtain without Injury.

12. *Why do Men desire rather to seem good, than to be and not seem?*

It is because Man only is desirous of Honour, so it comes to pass that every one covets to seem good, and yet naturally shuns Labour, tho' he attains no Virtue but by it. Or else 'tis because the nature of a Sophister is rather to seem, than to be and not seem; but very few attain to true Virtue.

13. *Why do some in their Youth beget Girls, and in their middle age or when old, beget Boys?*

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It is because the Seed waxeth cold in such as use carnal Copulation too oft, and therefore in their middle age, when they grow tired, their Seed is hotter, and so produceth Males.

14. *Why have Children or Boys, pleasure in the act of Venery, seeing they do not cast forth Seed?*

It is as the Philosopher saith, because there is certain tickling in letting out the spirit of breath, as 'tis in such as are of Age by casting forth Seed.

15. *Why have those least pleasure who use the Act of Copulation oft?*

By oft using carnal Copulation the Spirit and Seed doth increase and wax cold, therefore not so itching or tickling, which is of delight.

16. *Why doth immoderate Copulation do more hurt than immoderate letting of Blood?*

'Tis because the Seed is fuller of Spirit and Nutrient, better dispos'd and prepar'd for the nature of the Body than the Blood, for, says *Galen*, the Seed is the cause of the substantial parts of the body, and of it the body grows, and is nourished. And as he who is hungry is hurt more by taking away of bread than flour, so the body is more weakened by taking away Seed, than by evacuating Blood.

17. *What is the reason such as have a very long Yard cannot beget Children?*

Whether is it because the Seed is going a long distance, the Spirit doth breathe out, and therefore is cold, and unfit for generation.

18. *Why do such as are corpulent cast forth little Seed in the Act of Copulation, and are often barren?*

It is because the Seed of such goes to nourishing the body; for the same reason corpulent Women have but few *Menses*?

19. *How comes Women prone to Venery in the Summer-time, and Men in Winter?*

'Tis because at that Time his Testicles hang down and are feebler than in Winter; or else because he

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Natures become lively ; for a Man is hot and dry, a Woman cold and moist, and therefore in Summer the strength of Men decays, and that of Women encreases, and she grows livelier by the benefit of the contrary quality. And for the same reason some Beasts of a cold nature lie in Dens and Holes, and thro' the frigidity of the Air receive little or no Nourishment, but revive again when heat comes.

22. *How comes Man proudest of all living Creatures?*

Whether it is by reason of his great Knowledge, or that (as the Philosophers say) all intelligent Beings having Understanding, nothing remains that escapes Man's Knowledge in particular? Or, it is because he hath rule over all earthly Creatures, and all things seems to be brought to his arbitrement? Or, shall I answer, That the pride of Man proceeds from his not knowing himself? For truly, would he remember that he is but Dust and Ashes, came naked into the World, born to eat his Bread in the Sweat of his Brows, and after all born to die, he would abhor Pride.

21. *How comes Man to understand one thing and do another?*

Is it because there is the same Science of contrary things? or because the office of the Mind is to reach at many things, and the Appetite tends to one only? And so a Man chiefly lives by Understanding and Reason, but Beasts are governed by Appetite, Anger, and Pleasure.

Out of A R I S T O T L E.

22. *Why is a Man wisest of all living Creatures?*

Because he hath a very little Head in respect to the proportion of his Body; or else because he is of a most perfect Nature, and therefore the habits of Virtue are most perfect in him. Or is it because the Blood of a Man is most subtile, pure, and clean? The Blood is the Nutriture, and therefore there is great difference, whether cold or hot, thin or thick, muddy or clear; For it is by reason that through its

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own Constitutions he hath a most perfect sense of feeling, as Experience shews in Men? For because they have soft flesh they are endued with a sharp and quick Wit? and they whose flesh and skin is thick and gross are dull and slow: wherefore the Temper of Man seems most adapt to prudence and wisdom: For this reason in a soft and tender body, the first and motherlier Spirit of the Soul is easier insus'd, and doth more willingly and speedily discourse; on the contrary, the hardness and thickness doth stop, and therefore is a hindrance that the pure blood, whereof the Spirits are engender'd, is not carried from place to place; for to every Man is given a certain portion of spirit to work withal.

22. *How comes most Womens wits unapt in good Things, and most prompt to naughty, as says Euripides?*

Because of a privation, which seems to be coupled and join'd to her Nature; for as a Woman is a Man's hurt, so the faculty of a privation is always to do mischief.

23. *Why do Men say a Woman's first Counsel should be chosen?*

Because (as we see in Things that want Reason) their actions and motions are guided to their proper Ends by a superior Power; for I think that's very true which is said, That there's a Providence which puts into a dishonest Heart the desire of Honesty; and in a poor Man, the desire of Wealth, as far as sufficient. So a Woman's Understanding, tho' she knows not the reason of Good and Evil, is sometimes directed by an infallible Truth, to take some things in hand; but some things they undertake of themselves are to be let alone, as weak, and subject to many Errors.

24. *How comes it Women desire to go fine, and deck themselves rather than Men?*

It is because by Nature they are imperfect, so they endeavour to supply their Imperfection by Art; or else 'tis because they want the beauty of the Mind,
so

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so study to adorn their Bodies.

25. *How comes it a tall Man is seldom wise?*

By reason the largeness of its Body proceeds from excess of heat, and abundance of humidity: Some wise Men think the perfection, accomplishment, and goodness of the Operation is perfected by dryness, which doth always go on and increase till it brings us to our End; for the Constitution of the Body originally sprung from the last humidity, but the vehemence and excess of heat overthrows the Judgment, and hinders Quietude.

26. *Why is a multitude of Princes or Rulers naught as Homer saith?*

Is it because if the Government should dwindle into Tyranny, 'tis better to be under the Yoke of one than many? Or because a multitude of Rulers seldom regard the Good of the Publick; Hence it proceeds that, if once they disagree, great hurt is like to befall the Commonalty. 'Tis easier for one Man to be well given than many, in the Government of many there wants not Strife, Debate and Envy. Wherefore 'tis justly said by *Aristotle*, That a multitude of Rulers are naught: for which reason let there be but one Prince at a time.

27. *Why have Beasts their Hearts in the midst of their Breast, and Man inclining towards the left Side?*

It is because it should moderate to the cold on that side, for *Aristotle* says, Man hath only the left side cold. Or is it as Physicians say, because it should give place to the Liver, which is on the right side.

28. *Why doth a Woman love that Man best who had her Maidenhead?*

Is it because that the matter doth covet a form or perfection, so doth a Woman the Male? Or is it by reason of shamefacedness; for, as *Plato* saith, *Shamefacedness doth follow love*. Or is it because the beginning of great pleasure doth bring a great alteration in the whole, whereby the Powers of the Mind are much delighted, and stick and rest im-

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29. *How comes the Nights in the Full Moon, somewhat warm, since (according to Mathematicians) the Moon is cold by Night?*

Whether is it because the Opinion of the Peripateticks ought to be preferr'd, which says, Every light heats in that respect it is reflected.

30. *How comes the Nights in Autumn colder than in Spring?*

'Tis because the Air is very thin, and bodies that are rarified are very apt to receive heat or Cold; as it is seen in Water easily, for Water heated doth sooner freeze than cold, because 'tis rarified by heat.

31. *How are our Bodies sooner hurt with Cold in Autumn than in Spring?*

'Tis because the Bodies which are accustomed to cold do in Spring receive heat, and therefore the moving or mutation is natural, and not surprising. But in Autumn they hasten from heat to cold, not being accustomed, and without any mean. Nature doth not endure sudden change, *Galen* says.

32. *How comes hairy People more lustful than others?*

Because in them is supposed great store of Excrements and Seed, as Philosophers assert.

33. *How comes it that Men which have small Heads are naturally angry and testy?*

Because when the Head is little, (the Brain so of course) the heat of the Heart cannot be moderated with the heat of the Brain as it ought to be; and Anger proceeds of the boiling of the Blood about the Heart, thro' something vexatious.

34. *How comes the Fundament of a Man to close after he bath made Water?*

Because the Air runs presently to fill that which is empty, and so the parts of the body are altered by the coldness of the Air, which causes trembling.

35. *Why have some Men died through grief, some thro' joy, but more thro' anger?*

Because Joy cools the very inward Guts ; grief or sorrow do suffocate and choak the inward parts, and cool the outward, but anger heats both, while heat remains, Life and Nature doth so too, because the Soul is couuted the Life and Natural Heat.

36. *How doth the Voice change in People when they begin to have Seed?*

It is because that heat is the beginning of Veins and Blood, as *Aristotle* saith against the Physicians; and thereupon it raiseth, that because the change of the Excrements of Seed is made in the highest part of the Body, the Voice as being above, makes it manifest. And thereupon it is that the Voices both of Men and Women do change when they begin to have Seed.

37. *How comes it that when a Pot full of boiling Liquor is seething, yet the bottom is cold?*

It is because the hot Vapours ascend upward ; and therefore when the uppermost Water is hot, the bottom at the same time is cold, by reason of the coldness of the Water adjoin'd unto it.

38. *Why is the Grain which we find in the Ants holes, and gathered in Summer-time, gnawn at one end?*

It is because they are directed of Nature to gnaw and consume that end where the vertue of seeding is, for fear it sprout again, lest by the sprouting and growing, they would be depriv'd of the Nutriment belonging necessary unto themselves ?

39. *Why do Children love their Mother more frequently than the Father ?*

It is because they take great pains with them ; or because of the great certainty which they have of themselves, as *Aristotle* saith.

40. *Why is not the Father as well beloved of the Son, as the Son is of the Father ?*

It is, as the Wisemen say, because Love does not go backward, but always forward ; because Love doth by Nature serve such a Life to continue the kind, where it comes to pass, that our natural Desire neg-

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lecting things past, looketh to things to come. Or, it is (as the Philosopher saith) because the Father hath somewhat of his in the Son, the Son nothing of his Father.

41. *Why do Children, for the most part, rather resemble the Mother than the Father, seeing (as Aristotle saith) the Mother doth not concur activity in the begetting of the Child?*

Whether is it because all similitude and likeness in Mankind and Nature are virtually contained in the Seed of the Father; whereby it is, for the most part, the Son is like neither, but the Grandfather, or great Grandfather; and sometimes like none of the Family? Or, is it because this doth proceed of a strong Imagination, in such as are wont wonderfully to love their Wives; for, as *Avicen* doth affirm, the Body is somewhat changed by Affections, which are called *Affectus animalis*; for they do print deep impressions in natural things, as it doth happen that the Child doth represent him whose Portraiture and Image was fore-conceived in the Act of Carnal Copulation of Men and Women. But some of the Vulgar sort, who know not the Causes of things, are not content with this doctrine, but the Wise agree and send unto it. And therefore it cometh also to pass, that the blood runneth and goeth to the external parts in him who casteth Conceits of red things into his Mind. And so Mens teeth are set on edge when they see another eat sower things; And when we see another diseased or grieved in any part, the same part in us doth languish and grieve, and often also the Constitution of the body is changed through excessive Fear.

42. *Why are Asses more nimble, as the Proverb is, when they are young, than at any other time?*

Whether is it because their Nature and Constitution being melancholy from the beginning, it is requisite there should be a Temperance with the recompence of contrary qualities; for Melancholy by nature is cold

cold and dry, but when they are young, they are hot and moist? This also we see in melancholy Children; they which in their Childhood are of great Wit, and before it be look'd for are of great Wisdom, insomuch that you may hope and promise any thing in time to come, whose Wit nevertheless, in progress of time, doth decay and fade. Be therefore (saith the Greek) naught, to the end that thou may'st live, for the Nature of such is most short.

43. *Why be there no Ases in Pontus and Scythia?*

Is it because there Nature is most impatient of cold as the Philosophers do say?

44. *Why are Clergymen and Women most covetous?*

Is it because the habit of Virtue is bred of many Actions, and therefore seeing that Priests want Wives and Children, they are forced no ways to spend their Goods, and yet are accustomed to take and receive, and so become covetous? For as the Philosopher doth say, such as every Man's Actions are, such doth he become. The Nature of Women (as we have often said) is imperfect, therefore they think it impossible fully to satisfy themselves; and therefore they gather together and keep that by which means they may help their need; and by Industry and Art they cover to get that which Nature does not give them. And for the same reason (I suppose) old Men give themselves to Covetousness; for wanting, and being destitute of Helps by Age and Nature, they gripe after the goods of Fortune, that with them they may provide for themselves against all wants.

45. *Why do wounds grieve less in war than out of war?*

Is it because the Powers of the Soul bend another way; for as the Philosopher doth say, if our Mind be strongly fixed on others matters, we do not see those things which are before our Eyes? Or, whether is it by reason of Anger, which, as wise Men say, doth heat the internal and external Parts; and, as

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Aristotle affirms, with the heat the Soul works all things? and therefore it happens that the angry Man grows but slowly after his Wound, and therefore also doth less grieve and heat.

46. *Why do we wonder at an Eclipse of the Sun and Moon, and not at all at the Generation of Planets and Beasts by Seed?*

Whether is it because our Admiration ceaseth in things which are usual, and our Mind neglected to search out the truth in such things, but that which happens seldom, doth stir us up to wonder; and induceth the Understanding to search out the cause.

47. *How comes it that the Head ach, dulness of Memory, and an evil disposition of Imagination, doth follow the long detaining of the Seed?*

Is it because it doth hinder and make heavy the Brain by excess of Seed? or because the Seed long kept, getting some venemous Quality, and therefore the fume and vapour of it doth hurt the Head?

48. *How comes it that Priests and Monks fear and abhor Death more than any Men?*

Is it because they are by Nature cold and melancholy? Or because they perceive themselves to perish utterly? For when they are out of this World, they neither continue in their own Nature, nor in Posterity.

49. *Why if Trees fall their Leaves, and Beasts their Hair and Feathers, they receive them again, and if a Man become bald, his Hair groweth no more?*

Is it because the time of the Year doth bring that change of Bodies; so that in the first change there followeth an interchangeable course one after another? and Beasts receive their Feathers and Hair, and Trees their Leaves; but baldness cometh to a Man through Age, and Nature giveth no coming again to Age.

50. *Why doth Summer end all Diseases?*

If Force and Nature be strong it shall find Air most fit for Resolution and Digestion, and Expulsion

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of Superfluities, if weak and overthrown, the heat doth overthrow it more. It doth loosen weak Bodies, and therefore there cometh nothing unto the sick Body but Death.

51. *Why if a Man put his Hands into the Water in Summer, is he colder if the Water be moved, than when it standeth still?*

Is it because that part of the Water which touch his Hands, is hot by the heat of his Hands: For every Agent which doth communicate with the Patient in the things whereon he worketh, in doing doth suffer again, and the Water being moved, it is necessary that the parts of it which are rarified, be scattered abroad, and others more cold succeed them.

52. *Why are some which have an evil Complexion and Constitution of Body, live longer than some others which are of a sanguine and better Nature?*

Whether is it thro' bad Government and Order? Or because there is some hidden cause in those Dispositions? for, as *Averrois* saith, the number of the Elements is infinite in Works of Nature, the which none besides the Author of Nature doth understand.

53. *What is the cause, as Physicians say, that the suffocation of the Matrix, which happens to Women through Strife and Contention, is more dangerous than the detaining of the Flowers?*

Whether is it because that by how much the more an Excrement is perfect, so long as it doth continue in its natural Disposition, by so much the more it is worse when it is removed from that, and drawn to the contrary quality; as it is seen in Vinegar, the which is sharpest when 'tis made of the best Wine. And so it happens, that the more Men love one the other, the more they hate when they fall to Variance and Discord.

54. *Why doth the Land which standeth still, seem to move unto such as sail by Sea?*

Is it because the nutriment of the Sense of Seeing is accidentally moved when the Ship is moved, whereby

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55. *Why do we love our Sight above our Senses?*

Whether is it (as Aristotle doth say) because it both shews us the difference of things, or because its Knowledge is more drawn from material Substance? Or, is it because the divine force of Love is placed in that Sense, as Plato saith.

56. *Why do we not judge a Staff to be broken in the Water, seeing it doth so appear in the Sense of Sight.*

Whether is it because we perceive by the Sense of feeling and touching, that the Sight doth err? Or, is it because we do not judge with the same power as we do imagine with? An Argument of this, because the Sun doth seem to be but a foot round. And by a trick and moving of the finger, one Finger doth seem two, yet we do not yield they be two.

57. *Why do we put our hands over our Eyes when we will see any thing as far off?*

Is it because the Light should not be dispers'd? and so Aristotle saith, that those which have their Eyes standing out cannot see far? and contrary, such as have them hollow in their Head, can see far, because the moving of the Sight is not scatter'd.

58. *Why can some see the Object before their Eyes as far off, better than if it be near to the Eye?*

Is it because things which may be seen, cannot be seen but by the mean of the bright Eyes? and weak Eyes do want more plenty of light than strong Eyes. But the Object being put as far off from the Sense of the Sight, in the distance from the thing seen, doth require a greater light than good Eyes need; and the further the Object is, the more light there is in the distance betwixt the Object and the Sight; or else because the motion which proceedeth from an Object far distant unto a weak Sense is weak, which the Sense can well endure: But the Motion which is hard by, is strong, which a weak Eye cannot suffer; which is easily seen in old Men, which by rea-

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son of their Weakness do see afar off, and can read small letters in the light of the Sun, which notwithstanding cannot hard by them see, nor read at the light of a Candle, not the Moon.

59. *How do some People discern Things near them and not at a distance?*

'Tis thro' the weakness of the Sight? for in such the power of seeing is very weak; therefore they do need a strong moving; as 'tis also in such as have their Eyes standing out, who cannot see far.

60. *Why do such as would shoot aright wink with one Eye?*

Because the sight is more strengthened and united, and so fitter to perform this Action.

61. *Why are such as have been long in the dark, if on a sudden they come into the light, half blind?*

Is it because Nature can't endure those sudden mutations: or because the spirit of the sight is small and weak, and therefore is glad of the like, and so dissolves when they come into the light? Or else is it because of the desire of that light they wanted before, which when they behold too earnestly, their sight is weakened, as it happens in some who have a long time endur'd Famine, and then eating greedily, take more than they can digest, and so perish.

62. *Why do such as are purblind for the most part write small, when (one would think) 'tis a property belonging chiefly to strong Eyes?*

Because things hard by seem great, and such are wont to write with their eyes close to the Paper; or else they always write winking? for if they write with their eyes wide open, their Sight being dispers'd would wax dim, and so by winking they discern more readily, and since thro' winking the passage of the sight is rendered narrow, they must of necessity make a small letter.

63. *For what reason doth a Man see better in the Night if he bows his Head towards the Ground, than if he stood upright.*

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Because the obscure Vapours which makes the Air dark are thicker above then near the Earth, and so hinder the sight more being distant than near the Ground. Or is it because the light of the Stars being dispers'd thro' the Air, cause a reflection near to the Earth, tho' weakly, and, so by that means doth refl. et a light on the surface of the Earth.

64. *What is the cause that if a Man has committed an evil Fact, he cannot dissemble it in his Countenance? For the Poet says, O how hard is it not to bewray a Fault with the Countenance?*

Is it because the eye is Messenger of the Heart, as a Glass in the Mind, wherein all things do shine: Or as 'tis the weakest part of the Body, and fullest of passages; for which reason all alterations which begin in the Heart, go directly to the Eyes.

65. *How comes gaping to stop the hearing?*

Because the Instrument of Hearing ends at some spiritual parts, whereby it comes to pass that it is shaken or moved together as that spiritual part as oft as it moves the air. Or 'tis because much air doth enter in at our Ears when we gape, therefore sense and motion can't be perceived for its thrusting at the Ear. The Nose is the air, so that when the air within the ear is weakened and that without doth enter, of necessity one hinders t'other.

66. *Why can nothing be the cause of its own generation and corruption?*

Is it because the mover must be before the thing moved, and the engenderer before the things engender'd, or that it is impossible to be before itself.

67. *How comes Women's Bodies looser, softer and lesser than Mens? And why do they want Hair?*

By reason of their Menfes, for with them their superfluities go away which would produce Hair, and where the Flesh is fill'd, consequently their Veins are more hid than Mens.

68. *What is the reason that when we think upon an horrible thing we are stricken with fear?*

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It is because the conceit, thinking and understanding of Things, have Force and Virtue? For *Plato* saith, the reasons of Things have some Affinity with the Things themselves: for the Image and Representation of cold and heat, is such as the Nature of the Things are, as the Philosopher had said. Or, is it because when we comprehend any dreadful Matter, the Blood runneth to the internal Parts, and therefore the external Parts are cold, and shake with fear.

69. *Why cannot a company or multitude of Women be led under a Captain without a tumult?*

Is it because they are unconstant by Nature, and for the same reason the Philosopher would appoint no shepherd over Goats, because they are unstable by nature: Or, is it because a Woman is more prating, worse tongued, and more back-biting: also complaining and less wise, and more lying than a Man?

70. *Why doth a Raddish root help digestion, and yet itself remain undigested?*

Whether is it because its substance consisteth of diverse parts, for there are some thin parts in it, which are fit to digest meat, the which being dissolved, there doth remain some thick and close Substance in it which the heat cannot digest.

71. *Why do such as cleave wood cleave it easier in length than athwart?*

Whether is it because in wood there is a grain, if it be cut in length, as it is to follow the hair in cloth, which doth go in length, whereby in the very cutting, one part draweth another fast by it?

72. *What is the reason, that if a spear be stricken on the end, the sound cometh sooner to one which standeth at the other end, than to one which standeth nearer to him which striketh?*

Whether it is because (as it hath been said) there is a certain long grain in Wood directly forward, filled with Air; but cross, or on one side there is none?

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end, the air which is hidden receiveth a sound in the
aforesaid grain, which serveth for the passage of the air.
And therefore seeing the sound cannot go easily out,
it is carried unto the Ear of him who is opposite to
him, and those passages do not go from side to side,
and therefore the sound cannot be distinctly heard.

73. *Why be there not famous Men in every faculty in
our Age?*

Is it because the nature of Man decayeth in our age?
and as *Solinus* saith, Succession being corrupted, the
progeny of our age is worse by birth? or is it because
such are not esteemed of Princes; for take away the
reward due unto Virtue, and no Man will embrace it?
or is it ordained by nature, that Men do always com-
plain of the present time.

74. *Why are Flatterers in great credit with Princes?*

Is it as *Plutarch* saith by the Authority of *Plato*,
because they love themselves? too much immoderate
love of themselves causeth them to admit Flatterers,
and to give them credit? or whether is it, as I think,
because they want the light of reason, for among birds,
some through the corruption of their nature, delight
in stinking meat, and whom the day doth blind, the
night doth lighten.

75. *Why have Philosophers, for the most part, in these
days evil conditions?*

Is it because they are esteemed of Princes? Or
is it because of the Philosophy itself, they are ac-
cused of Crimes, and think therefore they are com-
pelled to forsake Virtue, and follow Vice? or else
deceived through error, they think they have chal-
lenged all the garments of Philosophy, when they
have snatched to themselves some of her rage; and
therefore they are by us rather called Sophisters
than Philosophers; for certainly, a Philosopher
should be of a stout courage in all respects, and in

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all fortunes, for they reason badly, and therefore they should give themselves unto Philosophy, because they would be honoured of Princes. And their desire is not ruled by nature, but by errors, and they are thrust forward with streams of false credulity.

76. *Why do such as are angry wax pale in the beginning and afterwards red?*

It is through the desire of revenge for that which grieveth, that the heat and blood are called unto the heart, and therefore of necessity the external parts are pale; when they are determined to put that in execution which they desire, the heat and blood do run into the outward parts, and then they are greatly to be feared and taken heed of.

77. *Why do Serpents want a Yard and Stones?*

Is it because they want thighs, and therefore do want a yard, and they want stones because of the length of the body.

78. *Why can Serpents turn their Heads backwards, and the rest of their body stand still.*

Whether is it because (like unto those creatures which are called *Insecta*) they are made of a winding composition, and have their joints flexible, and made of gristles; and this is the reason in serpents, and also because they may avoid all those things which hurt them, for having no feet, and being long in body, they cannot easily turn them, whilst they bow against those things which are behind them. It were to no purpose to lift up their head if they could not exercise anger.

79. *Why is a Camelion changed into many colours?*

Whether is it, as seemeth unto the Philosopher, because he is the slenderest of all footed beasts engendered of eggs, and is stark cold for want of Blood, the cause is to be referred unto the quality of the mind: Thro' overmuch coldness he is of so many colours; or it is the property of fear to bind fast through want of blood and heat.

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80. *Why are the thighs and calf of the legs of Men fleshy seeing the thighs of beasts are not so?*

Is it because Men only go upright, and therefore Nature hath given the lower part corpulency, and hath taken it away from the upper? and therefore she hath made the buttock, the thighs, and calf of the legs fleshy.

81. *Why doth very fat Beasts wax old quickly, and soon die?*

Is it because they have but little blood, seeing that much of it is drunken up with the fat; and those which have but a small store of blood, are aptest to die; for death is a want of Blood.

82. *Why doth Man only go upright?*

Is it because he is most hot of nature; or is it because his substance is divine? The part of divine things is to understand and be wise; which could not easily be, if a Man had a great massy body, for heaviness doth make the understanding and the sense flow.

83. *Why is the flesh nearest the bone sweetest?*

Whether is it because it receiveth temperature thro' the quality of the contrary? for the nature of flesh is hot and moist, and the nature of the bone is cold and dry, and therefore betwixt contrary extreames there must needs be a mean.

84. *Why is it forbidden to talk when we eat?*

Whether is it that before the wezon, by the which we eat and drink, the artery is put, by the which air and breath goeth into the lungs, and this artery is molested with meat or drink molested into it? Yea, Nature hath provided for this a little flap which doth cover the artery, the which opens when we speak; and therefore meat can easily get into it, whereof followeth choaking and coughs: Or whether is it because speaking doth hinder the chewing of the meat, and therefore the meat is not well digested?

85. *Why doth Wine mingled with Water make a Man soonest drunk?*

Whether is it because the water doth cause the wine to run hither and thither, penetrate the more; and that is the reason that must, as *Amicus* doth say, doth sooner make a Man drunk than wine; because that the water mixed with it doth make it penetrate.

86. *Why are Noblemen, and such as are placed in high Dignity troubled with the Gout?*

Is it because they cram diverse sorts of meats even to the full? And the Physician doth affirm, That there is nothing worse than at one time to take diverse sorts of meat, and then to be a long time in eating and drinking of them; for the first is half digested before the other come, and therefore such as remain long undigested, breed raw and naughty humours, which run into the joints? Or whether it is by reason of overmuch pure wine, and too much idleness, and exercise done out of due season; or is it through the overmuch use of lechery, which wasteth and killeth digestion?

These things are greatly to be feared, *Plotinus* saith, lest we become stocks or brute beasts; for like unto brute beasts they are given to gluttony and the belly.

87. *Why are they taken with sudden Death which are laden with overmuch fat, and especially when they are young?*

Whether is it because their Veins be streight, and therefore are stoppt with the fat, that the Spirits cannot have free course; whereupon the heat which is bred within them doth kill them, because they cannot receive the cooling of the Air. And therefore (as the Physicians say) they would greatly fear lest their Veins break, or their natural heat be suffocated.

88. *Why can such be hardly let Blood that are very fat, and not without great danger?*

Is it because they have very slender Veins, and those hidden? Or because all fat is without Blood, as it seemeth unto the Philosopher.

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89. *Why (as Aristotle doth affirm) are the sensible powers in the Heart, yet if the hinder parts of the Brain be hurt, the Memory payeth for it? if the forepart, the Imagination; if the middle, the cogitative part?*

Is it because the Brain is appointed by Nature to cool the heat of the Heart? Whereof it is, that in divers of its parts it serveth the powers and Instruments of their Heart, for every Action of the Soul doth not proceed from one measure of heat.

90. *Why doth it happen for the most part, that Children which are not lawfully begotten, are whiter, and subtiler, and more like the Parents than others?*

Is it because the powers of the Mind of the Parents are vehemently bent in the Act of Copulation? Such do love exceedingly, and therefore seeing that their Affections be not distracted, the Child by Nature shall not vary from them, and this is most true, when they go together with tranquility of Mind; for if it be with Fear or Grief, the Children be unlike.

91. *What is the reason seeing Death is by Nature, yet it is more terrible unto Men than unto all other living Creatures?*

Is it because the Nature of Man, as the Philosopher saith, hath purchas'd the mean, not only of living, but also of well living? For Mankind only is Partaker of supernatural Things; other living Creatures have regard unto that only which they see, wherein, as *Pliny* doth say, the Goodness of Nature doth suffice, which is to be preferred before all other things; and therefore they do not think of Glory, Wealth, Ambition, nor of Death, wherefore seeing that Man is depriv'd of a more noble Life, when he dieth, Death is unto him, above all other, most grievous: Or, is it because all other living Creatures regard only things present, and Man only foreseeth things to come?

92. *If Death comes by Nature, why is it judg'd the last of all terrible things?*

Whether is it, as it seemeth unto the Philosopher, because it is the last, and nothing else doth seem good or bad unto mortal Men? Or, is it because we inveigh against Nature, who is the beginning of Necessity, and not the nature of the form, or the end from which that which is good is deprived, the which all things do desire? Or peradventure, doth Death seem the most terrible of all things, because they mean not to live, that they thought to be immortal? Or doth it strike a fear only unto them which lead a naughty Life? For unto such as live a virtuous life, Death is not grievous; as the Poet saith, *Death is the end of a Prison obscure*. Or, be they griev'd because they are seiz'd with a violent and untimely Death? For such as die when they come to old age, do for the most part die without Fear and Grief; for truly Nature is a Candle ready to be put out. And as *Plato* doth say, of all sorts of Deaths, that which doth come by Nature is most light, which happeneth rather with pleasure than colour.

93. *Why seeing that a Man is the end of Nature, is he of so short Life in respect of other living things, as Poets do complain by the Example of the Crow?*

Whether is it because that those, or Makers, consulting of our kind, the perfection of frail things is not measured at all by continuance of time, as the Philosopher saith? is it far better to be very joyful for a short space, than a long time meanly or lightly glad? Or, whether is it because that nature of things possibly doth always make that which is best? and it could not be that the Constitution of Man's Body could be convenient and fit for long continuance, and the operations of the Soul: For by the Authority of the Wise there is required another temperature; first for Life, and then for the Works of Life. Whether should they make use of a long Life, and the worse; or of a shorter, and the better? It seemeth good unto them,

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saith *Plato*, to prefer a short Life and a good, before a long Life and a bad.

94. *Why doth Nature bring forth Men naked, and without Defence?*

Is it because Nature doth nothing without reason, or in vain? seeing that a Man is most wise, he can use many Instruments to help himself withal; the Hand is not one Instrument but many. And therefore they think amiss, as the Philosopher affirmeth, which saith that Man is the noblest of all Creatures, and yet in worse case than all, because he is naked and weaponless, for other Creatures keep their common help, and cannot change it by any means, but Man can change his Weapon, at his pleasure; for the Hand is a Hoof, a Horn, a Spear, a Sword, and every other kind of Weapon; seeing then a Man is endued with Understanding and hath a Hand given him by Nature, he cannot complain of his Nakedness and Condition. Whether was the Excellency of the Substance of which Mankind was made, fit and convenient for Horns, and such like?

95. *Why is Wine, put in a Vessel of Water mingled with Saltpetre, very cold?*

Because Saltpetre is presently *actu* cold, tho' it have power to be hot; and the Water mingled with it is colder than the Wine. Now a thing which is more cold doth make a thing less cold than it was; and therefore the Wine put into such a Vessel is cooled the better. I have sometimes answered, that it proceeds of the *Antiperistasis*, that is, by a repulsion, whereby heat or cold is made strong, and every contrary by its contrary: but Saltpetre is not hot *actu*, but in *potentia*; and therefore having power only to be hot, and is not hot indeed, it cannot work by that contrariety; for it is *actu* cold, as the feeling can judge.

96. *Why*

96. *Why hath Philosophy seem'd a wonderful and a divine Thing to some?*

Whether is it because that as Medicine is the perfection of the Body, so Philosophy is the perfection of the Soul; as *Themistius* saith? Or, is it because the body of Philosophy doth increase and further us in our Duty towards God, and make our Zeal more fervent? For those things being perfectly known which God hath done, they turn Mens minds and hearts to praise and admire him; this Admiration, Faith, Hope, and Charity do follow: Or, is it because it affords pleasure and delight through the certainty and sincerity of it.

97. *How comes Tyrants to hate learned Men?*

'Tis by reason of the unlikeness of manners; for so it hath always been, that Wisdom hath been injur'd by bad manners. Or do they suspect their fomenting Sedition and Tumults in the Cities where their Doctrine comes? Or because they reprehend their Faults? For, as *Plato* saith, Poets have great force and skill either to praise or dispraise; and every Man that has any regard to his credit should take heed how he offends a Poet.

Alexander Aphrodiseus's Problems.

1. **W**hy did Homer call Men Polycrotapius; of the hoariness of the Temples?

Because there chiefly his grey Hairs begin; for the fore part of the Head hath more moisture and flegm in it than the hinder.

2. *Why is only the fore part of the Head bald?*

Because 'tis loose and soft; and therefore seeing the Hair wants nourishments by reason of its natural dryness, it easily falls into those parts; it doth not stick as behind, where the Head is moist and thick.

3. *From what doth Baldness proceed?*

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From dryness; whereof such as have curl'd Hair are soonest bald, and are grey headed very late, by reason of the dryness which consumes the superfluous Phlegm: They are watchful beyond others, because Sleep cometh of Humidity; as is plain in Children, who are moist and sleepy, and full of Excrements. Such as have softer Hair, as these with a moist Head, are of a contrary disposition, being seldom (or never) bald. Sometimes Baldness happens thro' some Distempers, as the Gout and others; and such are soon bald, sleepy, and have much Superfluity. The hoary Hairs be the whitest, because they follow the Colour of Phlegm, whence they proceed; they are sometimes almost yellow, when the Phlegm is mingled with Choler.

4. *Why are cold Men full of Excrements, and very watchful?*

Because they are cold and weak by nature, have a bad digestion, and so gather many Excrements by the Pores and open Passages of the Body; since they are dry, they are likewise very watchful, by reason their Bodies are hard and stiff. Children, notwithstanding the interlacing of the Pores, and soundness of their Bodies, are moist.

5. *Why have Children, which are moist by Nature, and full of Excrements, no hoary Hairs?*

Because they are moist and hot, and Phlegm is moist and cold, and have the fore part of the Head as it were fleshy and thin, whereby Superfluities are voided; and that with age doth grow hard, boney, and thick; and therefore Nature doth afterwards give it seems, by which superfluous Vapour should breathe out and evaporate.

6. *Why do Women and Eunuchs grow hoary and grey?*

Women, because they are cold by nature, having little Exercise, do gather many Superfluities, especially when they cease childing. And Eunuchs, because they yield no seed, but Superfluity that should breed it, the which with the blood spreads itself all over.

over the body, and the nature of Phlegm.

7. *But why do they want Hair?*

Women, because they be cold, and have thick passages in their bodies, for cold doth thicken, and therefore there is no way by which Hair should pass. Eunuchs, because they are moist, and above measure full of Excrements; and therefore as no Hair can grow in such moist places, so neither in dry and stoney; whereupon baldness doth ensue.

8. *How come Eunuchs for the most part bandy leg'd?*

By reason of their superfluous humidity they have soft and wet bodies, and therefore weak; and as things can't bear the burden of the body, they are wreathed and crooked, as the Bulrush doth bend if a weight be put on it; for that which is hard and dry is strong, and can resist, but the soft and moist cannot; as is evident by Wood, Osiers, and Men. Also by Baths and Drink Men are much weakened, but by a moderate Diet dry'd, and become strong and active. Eunuchs are most like Women, weak, given to Wine, and phlegmatick; for being cold, they covet to induce the contrary quality, and Wine by nature is hot. The Ethiopians being of a dryer nature, have curl'd Hair, and are lean and strong to work.

9. *But why have they a sharp and shrill Voice?*

Because much humidity filling up the Artery, does strain it, and the breath having a narrow passage, causes a sharpness in the Voice. 'Tis plain they abound with humidity, because they be light, their Paps grow great like Womens, have swelling Eyelids, and soft whitish Hair.

10. *For what reason do they sometimes covet Women, and love the act of Vener?*

Because some are not perfectly castrated, some have a hot Liver, with large Seed-vessels, so imagine the use of carnal copulation. They can't perform what they desire, because their Privities want liveliness, for that Spirit which puff 'em up doth always fail, and

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is weak ; so that the Spirit arising from the Seed is carried thro' its respective passages from those parts that are about the Loins. In Children those Conducts of Seed are stopt up.

11. *Why, seeing there be three simple uniform Humours, do they not breed three simple Diseases but more?*

There are double in every one, continual or whole, and broken ; for the Difference of Diseases do not proceed of the Humours only, but also of the places ; for a hot, thin, and sharp Humour breeds a sharp and short Fever ; a cold and thick Humour, a long and dull one. So of Wood, that which is hot and dry, as Bays, Olive-trees, &c. causeth a great flame, and is quickly consumed, but green or wet wood makes a small smoaky Fire, and is long a burning.

Again, if the place be large and spacious, it sooner (and that greatly) enflames the humours, because when 'tis heapt together, being full rotten, 'tis put on fire. But if the place be narrow and small, seeing it cannot contain all the Humour but in piece-meal, and so can't ripen all together, it will stir up the small Fever, but such a one as shall burn long. But then the nature of the humour unto the place, so shalt thou find the difference of *Agues* which arise of the corruption of the Humours. If yellow Choler doth putrify in great receptacles, as the Veins and Arteries, seeing it is hot, it doth kindle a most sharp, hot, and short Ague, which is called a burning or heat : But if cold Phlegm doth putrify in the small Veins and Arteries which are about the Flesh, it causes a long and languishing Ague, which they call a *Quotidian*. And if yellow Choler corrupts in small receptacles, it causeth a small or short Ague ; but yet somewhat longer than a heat, which we call a *Tertian* or short Ague : But if Phlegm does putrify in great places 'twill cause a shorter Ague than a *Quotidian* ; and likewise black Choler, if it putrify in great Veins, because 'tis burnt almost at once, causeth a short Ague by fourths ; if in small, it breeds

breeds a long *Quartan*; for there doth concur a cold and thick Humour not fit for alteration, and a narrow place, which will not suffer the Melancholy and Anger to be consumed at once.

12. *Why do some, when they are asham'd, sweat under the Armpits?*

Because the Pores are thin in that place: Nature, when any thing is wortay of Reverence and Honour doth flee with the Blood into the Veins and Arteries, and they being full, do distil; as happens in such as are merry, their Body being thin, especially under the Armpits.

13. *Why do such as are afraid wax pale?*

Because Nature and that Power which hath the care of our Body will suffer nothing done extreemly to us; and as we run into any place to screen ourselves from danger, so Nature looking to her Safety, conveys herself into the Body as much as she can, carrying the Blood with her, and that the best too, which is what dyes our Skin with a red colour.

14. *How come they to tremble also?*

Because that *virtuous Animal* (i. e. certain Spirits which arise about the Heart by Nature's consent) do forsake their sinews which before they kept, and they are what keeps the Body from trembling; and hence it comes that some are loose in the belly, and unawares make water: for those Muscles and Sinews which stop the course of Excrements being become weak give leave for superfluities to pass.

15. *How comes such as are asham'd to wax red?*

Because Nature of herself (like a noble Virgin, reverencing that which is worthy of honour). draws herself into the secretest part of the body, whereby the Blood is moved about, and therefore the Skin is dy'd with its colour. Others say, the Blood is cast over them by Nature, like a Veil, as one may put his hand before his Face.

16. *How comes some to die with Fear?*

Because the natural power fleeing above measure with

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with the blood into the inward parts of the body, choaks and puts out the natural liveliness which is bred near the Heart, and therefore brings Death. By this rule when Oyl is put into the flame of a lamp, it puts it out; and blood which is in the Heart is compared to the flame of a candle or lamp. Some, for the same reason have died with grief: as Fire covered with a Cover is put out, so the inward motion of the natural heat is resolved.

17. *Why are some overcome and dismay'd by Drunkenness?*

Because much Wine suffocates and choaks with its heat our natural and lively virtue. It happens chiefly where natural heat is weak, that which is strong can consist much, and in time overcome and digest the abundance, as a great flame can endure much Oyl to be poured on it.

18. *How comes old Men to shake and tremble?*

Because the nerves and sinews of the body, when they receive not sufficient motion, do not endeavour to bear the burden of the body: The shaking is because the weight of the body draws part of the body downward; and another Power, which is called *Animalis*, upward; when this is done, without intermission and one after another, it causeth quaking; then cometh bowing and stooping towards the ground, and so instead of a Rafter to uphold the Fabrick, they get a Staff.

19. *Why doth not Pepper and Mustard heat the Belly if they be swallowed whole, but if they be broken they do?*

Those things which have their qualities in power only, and not in action, want external help to bring their virtue and power into action; and therefore being bruised and made small, and entering into the passages of the body, do work their effect thro' their inherent heat: The like of other qualities. There be some things that have their qualities in action, as the water Prisan and Milk, which are to be drank
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presently; they are moist and cold, and want no other external help to cool and moisten, but do work immediately. Likewise the Salt and the Earth, both virtually and presently, and in the sight are dry: Linseed and Bread are dry in imagination and sight, but moist in virtue and act: The Sea also, and Brine-pickle and Aqua vitæ, are moist in imagination and sight, but dry in virtue and action.

20. *Why do some see nothing in the Night, and see in the Day?*

Because they have a thick spirit of seeing, and white cannot pierce the Air unto the thing which is seen, and in the Night groweth more thick, because it is made cold with absence of the Sun. Or else, as others say, because that in the Day-time it is made fine and attenuated with the pure and hot Air, and is thicken'd in the Night. The contrary unto this doth happen in a Cat and an Owl; they discern nothing in the Day, and see very well in the Night, for they have a very clear and thin Sight, the which when it doth thicken in the Night-time, is most fit to receive its Object in the Day-time; and in a clear Light, being exceedingly attenuated and made thin, is resolved and scattered. Whereupon Lions, which are almost of the like nature, cannot go in the Sun; and if they see Fire in the Day-time, they flee from it. A Man may see the Ball of their Eyes very bright, and they have the moist parts of their Eyes very clear.

21. *Why doth a sudden vehement Joy somewhat dismay a Man, and astonish him?*

Because when the vital virtue and inward natural heat is immoderately carry'd to the outward parts, it is cast out and resolved; and therefore such sweat and grow red, because the blood is present. The natural heat and fire, both by reason of its heat and fire, and also because it is out of its place, moves upward, and then, for want of Food and Nutriture,

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perish and fail, the Man perisheth and faileth also.

22. *Why doth such as are in Grief, and in Love, and
in Anger, sigh very often?*

Because that the Mind of such as are grieved is
turned into the cause of Grief and Sorrow, and the
Mind of such as covet to that which they do covet;
and the Mind of the angry unto that which causeth
the Anger: Then the Mind being intent upon that
whether she moveth, doth after a sort neglect and
forget to give motion, virtue, and power unto the
Muscles of the Breast; therefore the Heart not re-
ceiving Air by the opening of the Breast, and by con-
sequence neither blowing nor cooling, nor yet casting
forth, by shutting, closing and sighing, Superfluities
are bred of the Adustion of Blood, whilst it doth fear
Suffocation: The Heart (I say) doth force the Mind,
and give Warning that he would give more Motion
to the Muscles, and cause greater breathing in and
out, and that he would take in more store of cold
Air, and thrust out more Excrement, and that by
often small breathings he would perform that which
one great one doth effect. And therefore the Men of
old time called the Word *Suspira*, sighing of the strait-
ness of the Breast. They sigh long and often, because
the Mind is always upon that which causeth the pas-
sion: Nature doth force the Soul to send in by the
Heart more motive virtue to the Muscles of the Breast.
'Tis most evident that we do breathe in and out by
the Arteries. Under the Name of Pulse, the opening
and shutting, the receiving and casting out Breath is
comprehended.

23. *Why is a Sausage hardly digested?*

Because that through its lightness it doth swim in
the belly above the light Meat, and doth not con-
join with that Meat where Concoction is made, but
swimming at the Gizzard, where Appetite is, and not
Digestion. If you cast it into Water out of a Man's
body,

body, it will not sink, but swim above the Water: for whilst meat is minced in it, it receiveth a light Air, which causeth it to swim above moist things; and therefore it is limber and flaggy, because it is participant of Air.

24. *Why do we make hot Water before we go into the Bath, and after that we have been long in the Bath, our Urine is cold?*

Urine is of a lukewarm quality, and moderately hot; therefore out of the Bath, because our Body is cold, the Urine we make is as it were in comparison hot; yet in the Bath, because the Body is much hotter than the Urine, therefore the Urine doth seem cold, though it be hot after a sort. The which doth appear by that he who goeth into the Bath to get heat, if he only go into hot Water, it seemeth very hot, but if already heated to go into it, it doth not seem so hot.

25. *How comes it that we find sweet fresh Water when we dig near the Sea?*

Because in the Sea that Water which is thinnest and purest, is fresh; that which is thick, is salt: the thin Water therefore which runneth thro' the passages of the Earth, is hidden in the Earth; the which we find, when we dig, is fresh; because that in the Water it is drawn up into the Air, the thick and dried Water doth become salt; but in the Sea shores, because the passages be broad and wide, fresh Water is found.

26. *Why is Well water warm in Winter and cold in Summer?*

Because every thing doth flee from its contrary, as from an Enemy: It is manifest that Cold is contrary to Heat, and doth destroy it; and therefore in Summer, because the Heat doth occupy the Air, the Cold doth flee into the bowels of the Earth, and so causeth the Water to become cold. But in the Winter, because the Cold hath greater sway in the Air than the Heat, the Heat fleeth to the same place, and so doth
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heat the Water. For, 'tis against the Law of Nature, that contraries should dwell together in the same place and time.

27. *How comes it that Men of small Stature are commonly wiser than the tall?*

because in small Men the Soul is well joined and compacted together in the whole body; in tall Men it is extended in length. And therefore *Homer* doth describe *Ulysses* to be short and wise, and *Ajax* tall and a Fool.

28. *Why do we cast Water in a Man's Face when he doth swoon, to make him come to himself again?*

Because that through the coldness of the Water, the Heat may repair to the Heart to give Strength.

29. *Why do many fools beget wise and strong children?*

Because Fools, when they are in the Act of Copulation, yield very much unto Pleasure, and have their Mind drowned in the body; whereby it cometh to pass, that their Seed being participant of great virtue, as well reasonable as natural, doth cause such as are begotten to be wiser. But it happens otherwise to such as are wise and learned; for their Seed wanteth much natural virtue, and the force of Wisdom maketh them to think on some external Cares, which weakeneth their intentions in the Act of Venery.

30. *Why doth not the Dung of wild Beasts stink so much as the Excrements of Men?*

Because they use dry and superfluous Meats, and have a great exercise; yea, the Dung of some beasts is of good favour. But of all other the Dung of a Man doth favour worst, because Men do use many moist Meats out of season, and more than is needful: Also, they are less hot than other living Creatures, and not so much exercised; and seeing that it is not full digested and evaporated by reason of the abundance, but doth corrupt, therefore it is of bad favour.

31. *Why doth Mustard and such like sharp things, blister and exculcerate the Skin, if it be put upon it, and when it is swallowed, doth not exculcerate the Belly?*

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Because they are dissolved with the moisture of the body, and because they are changed and digested before they work, but upon the Skin, which is thin, they have more time to work.

32. *Why doth Barley Bran, seeing that is cold, dissolve Flegm?*

Seeing all cold doth make thick, and hinder Resolution, truly I think, not because it doth cool, therefore it doth loose and dissolve, but because it doth cast out, it hath a virtue of dividing and expelling Humours. And there are diverse such kinds, which work contrary unto themselves, accidentally and by chance, not principally; as the Nature of Bees, which are hot, doth weaken an Ague, not because they are hot (for the like doth increase his like) but because they do expel naughty Humours from the Veins, and do provoke Urine. So *Flower-de-Luces* and *Hyssop* are good for the Pleurisie; altho' they be hot, yet they do cut those Humours which breed betwixt the skin, and which gird the side. So the Disease which is called *Tetanus* is cured with hot Water poured on it, which is bred of cold Humours; it doth heal it, not principally of its own nature, but because it is heated.

33. *Why do some Men puff and blow when they make Water?*

Because the bladder when it is full of Water doth swell and straiten the Gut which is called the right Gut; and when it is emptied, a Wind which is in the Gut desireth a passage out: Some think there is an avoiding of the Urine.

34. *Why do some Men gape when they see other Men gape?*

Because the Nature of living Creatures, and especially of such as want Reason, hath a likeness of Consent and Affections; and therefore when an As pisseth, the others do stale likewise.

35. *How comes it that one which is bleer ey'd doth infect on that which is whole, and yet he which is whole cannot heal the bleer ey'd?*

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Because the Eyes are soft and moist, and exposed to affection; also Health receives an alteration of a small cause, and Sicknes of a great and vehement; and that which is in a mean is easier changed of that which is vehement, then contrariwise the vehement and great of the temperate and mean. And therefore blearnes being a vehement and great Disease, doth easily turn Health, which is a temperate and moderate State of the body.

36. *Why do Money and an Apple seem greater in the Water than they be?*

Because the Water doth receive the sight, and the Water about them maketh them seem of one colour. So the Sun, the Moon, and the Planets, when they are seen near unto the point of their rising or falling, seem to be of greater bigness than at other times; for they alter the Air about them with their quality.

37. *Why, when a Man doth give a blow with a staff far off, see we the blow presently, but we hear the sound after, altho' the sound and the blow be together?*

Because we have a sharper and quicker sight than hearing, and therefore the sight doth anticipate the strokes, and the hearing, which is grosser, doth hear the sound slower. And by the same reason we may resolve the doubt of Thunder and Lightning; for we see the Lightning before we hear the Thunder, altho' the Thunder be first, or at the least, together with the Lightning; and yet the sight being more subtiler than the hearing, doth see the Lightning before the Ear doth hear the Thunder.

38. *What is the reason, seeing we are naked on our Face, and cloathed over all the Body, yet we can endure Cold better on our Face than on our Body?*

Use is the Cause of it.

39. *What is the reason that yellow Choler, which all a Man's Life time is contained in a place called the Bladder of Choler, doth not eat out the said Bladder, seeing it is subject to many alterations; and yet if it fall into a Tooth but a small time, which is a body that cannot*

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easily suffer, it will presently eat it out?

Because Nature hath so wrought, that it would only remain in that body, and not hurt it. The Name of Nature is a great Remedy against Grief, as by many Examples it can be proved. The Infant is in the Womb of the Mother nine Months, and giveth no Grief of Heart unto her; but if a light Wind should breed there, it would presently cause a sharp Disease. The rough Artery is only a receptacle of Wind; but if a Crumb should go amiss in it, it causeth either choaking or a vehement cough; which could not be so, if Nature had not so prescribed.

40. *Why do some Men go into a Bath a-thirst, and come out without thirst, and some contrariwise go in not a thirst, and come out a thirst?*

Such as are dry do wax moist in the bath, and quench their thirst, for this cometh of dryness: but those which are moist, and not thirsty, if they stay long in a hot Air, are athirst, because their Moisture is dissolved and spent with Sweat.

41. *Why do some belch unsavourily after the eating of a Radish, and some not?*

They whose stomach and belly doth not abound in naughty and superfluous Humours, tending to Flegm, they have a sweet breath; but they whose Stomach doth abound, have an unsavory breath. A Radish is hot, and doth cut and attenuate the grossness of Humours, the which it doth cast out by belching; so Dirt which is not stirred, doth not savour at all: but if it be stirred, it yieldeth a strong stench. Those which think that a Radish is of a stinking quality of itself, because it doth stink out of the body if it be long kept, without doubt are deceived; for all Men which eat of them, would have unsavory breaths if it were so.

42. *Why in every great Cold doth the Fingers and superficial parts of the body wax black and decay?*

Because extream cold doth drive in the natural heat into the body, and so the outward part of the body

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doth first grow wan, then black, and almost like a Corpse. They fail and decay because that Nature being intent in the other parts of the body, doth join unto itself that which is hot, and doth drive away and cast out that which is decay'd and naught. The superficial parts are alter'd, because they be not very fleshy, nor very hot; for in Trees, those Leaves fall soonest in the Winter which are least hot in nature, and therefore are weaker and thinner. Those which say that the natural heat doth presently, in the beginning, flee from the cold, as it were from an Adversary, into the internal parts of the body, and then gather it-self again, and strengthen itself, and as it were with a Supply, help those parts which are alter'd, and either because it was on a sudden, or because great store of heat doth run back again, and so burn the utmost parts of the body, because that staying, there is much of it gathered together. Those, I say, without doubt, do think amiss which say this.

43. *Why are such in great pain which being very cold, do beat their fingers ends, or utermost parts of the body?*

Because of the sudden change of quality, much cold doth change into much heat. Whatever is done, doth bring grief to Nature, and whatsoever suddenly agreeing unto Nature, doth delight Nature, for Man's nature doth consist much in the manner of this Disposition.

44. *Why do such as eat Pepper, or great Morfels of Bread, yex?*

There is a proportion in them with those things which do outwardly overcharge us, or cause us to have pain. Pepper and Choler hath a Proportion with Thorns, but Phlegm and Bread with a heavy Stone. Such as have a Stomach not full of Superfluities, nor hot and sensible, they are quickly bitten with the sharpness of Pepper, they do stir the Stomach to avoid and cast out that which grieveth, and so do yex. But such as have a cold Stomach, and full of Phlegm, and feed not so well, they do not

yex so soon. The like hath happened unto them which swallow great gobblets of bread, the Stomach is oppressed with the abundance and greatness of bread; and Nature doth not suffer her parts to be idle, when she feeleth any thing that doth hurt her; and therefore Pepper with its biting quality, which hath a proportion with yellow Choler or Flegm oppressing within, do cause yexing.

45. *Why do such Pains as be in the Nails grievously torment us?*

Because that the sinews which are in the Fingers, with a peculiar kind of superfluity do breed the Nails, as the Teeth are in the Gums. Therefore when the sensible virtues of the sinews goeth to the extreme parts, and is there gathered together, like Water flowing into a Valley: without doubt, the greater the alteration is, the greater the grief is.

46. *Why doth a great deal of bread devoured hastily, by not staying for breathing, drive away the yex?*

Because that pressing the Stomach and driving it into a narrow room, it causeth the Meat which is hardened in it to be prest out into the belly? and the Stomach being discharged doth stay the yex.

47. *Why do such as yex, give up yexing when they hear of any sorrowful matter?*

Because they are intentive upon the sorrowful News which is brought, and therefore neglect to move their breasts: And again, seeing we do then hold our breath, and so cause it to grow great in us, it doth stay the yex.

48. *Why do Pictures, to them which are near them shew their Colours plain, and to those which stand afar off, shew some hollow, and some bending and hanging?*

Because the force of seeing is dissolved and stretched in a long Distance, and therefore we cannot see exactly the skill of Colours, but do see the white Colours bending, and the black hollow. For White doth shine outwardly, and moveth itself unto that which is bright; but black, as being dark, inwardly.

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49. *Why if cold Water be an Enemy to the Sinews, is not Water a Friend, and good? but yet that is also hurtful?*

For if such a thing is hurtful, the contrary is profitable; for contraries cannot work the same way unto the same thing: but in truth hot, as hot in its own nature, is not hurtful to the sinews, but in that it is hot and moist. Such as have their sinews hurt, the sinews, because they are quick of feeling, want much fastening and hanging; for they are dry of their own nature, but the moistness which is contrary doth mollify them, and slacken and putrify them. And so it is plain, that heat itself is not hurtful by nature; a draught of hot Oil is good, because it hath a binding nature.

50. *Why if Apples be naught because they be cold and moist, is not Water so too, being of the same quality?*

Because Water is more subtile than Apples, sooner purged, and therefore it doth not hurt so much; yea, it doth sometimes strengthen the Body.

51. *What is the reason that some things which are of hard concoction, and of gross humour, are more easily digested, as Beef, than those which are of an easier digestion, and not of so gross humour as Fish?*

Some attribute this unto Custom; some think the cause to be in some secret hidden quality of Nature: Meats which are most digestive than is requisite, as being more mutable, or burnt and consumed through the great force of heat; and those Meats which are not apt to digest, as being hard to be changed, seeing they be not much changed, are only digested. So Straw, as being apt to be altered with great fire, turneth into Ashes presently, but the like is not in the Oak which is orderly burnt.

62. *Why are such as are sick in Pain, pale outwardly?*

Because that Nature (as we have said) doth penetrate even unto the Heart, together with the Blood, and it is the blood which doth heat the superficial parts, and makes them tain and clear.

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53. *Why doth cold Wine grow in Ægypt, which is a hot Country?*

For the same reason. Again, the Cold doth flee to the Roots of the Vines, and maketh them cold; for the Vines are more apt to receive alteration than other Trees.

54. *Why doth hot Water, cast into a Well, cause the Water to be very cold?*

Because the cold which is in the Well doth resist the heat, and because it is greater than the heat, it doth prosecute the heat by all means, and doth flow into the hot Water very much, and so makes it cold.

55. *Why, when a small thing doth fly into our Eyes, shut we the other when we pull it out?*

Because that the Spirit of Seeing cannot go out by the Eye which is shut; but gathering itself together, goeth with all abundance unto the Eye which is open, and doth fill it, making it swell outward, and so that is driven out and expelled that is in them.

56. *Why do such as are buffeted see Fire?*

Because the Sight being made thin and slender by the blow, doth wax fiery, and so going into the Air, becomes as it is. The like happens when two Stones, or two pieces of Iron are knocked together, for the Air between both is rarified and made thin, so becomes fire. The like happens in the Clouds.

57. *Why doth not the striking two Stones together cause Fire?*

Because some of them yield too much, are too light, and as it were full of holes; for all striking of the Air doth make it alike, thin, so thro' its lightness it enters into every pore, and doth not always fire. The like in Wood when struck.

58. *Why do such as itch desire hot things?*

Because the Phlegm, thro' whose grossness Cold and Itching doth arise, doth numb the flesh.

59. *Why are they then also glad of Baths?*

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Because Heat disperſes the Phlegm, and the Nails alſo to diſſolve it.

60. *Why do the Shoulders often itch much?*

Because they are colder than the fore-parts, and therefore have much Phlegm in them; which is the reaſon old Men (being cold) are much troubled with the Itch.

61. *Why is the coming down a Ladder more eaſy than the going up?*

Because in deſcending the weight of the body doth of itſelf tend downward; in aſcending the ſtrength labours in liſting up the weight of the body; ſo a Stone is eaſier thrown down than up.

62. *Why do Children cry when they are firſt born?*

Because Nature and Senſe do as it were wander in a ſtrange Country, for they come out of a warm ſoft body into the Air; perhaps the Light may offend them.

63. *Why do Bees, Emmets, Flies, &c. die in Oil?*

By reaſon their breathing hole is very narrow, ſo Oil ſtops it, and ſo they die.

65. *Why will Fleſh putrify in the Night under the full Moon?*

Because then the Air is hot and moiſt, which furthereth putrifaction; whence it comes that if the heat and moiſture be ſmall, concoction is wrought; if great, conſuming; if heat prevails, then burning. The Moon alſo hath four diſpoſitions; the middle ſeems to be moiſt and in a manner hot; the full hot and dry; the wane dry and cold; and when ſhe is without light, cold and dry, for ſhe wanteth then the Sun-beams.

66. *Why are ſuch pale as are in pain and grief?*

Because Nature, remembering that which vexes her, fleeth with the blood to the inward parts, and ſo affects the fleſh, but it happens leſs to thoſe than to ſuch as fear.

67. *Why are ſuch red as are glad?*

Because Nature doth meet that which delighteth

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of her own accord, if it be without, as we do our Friends or Children; the blood doth follow Nature, which dieth the Flesh red. Paleness comes of the contrary.

68. *What's the reason that in a dead Sleep we often open our Eyes, and see light?*

The Force and Spirit being gathered together in sleeping, and increased, do rush out through the dark in great abundance; and being bright, itself doth see like unto the light.

69. *Why do such as are ashamed cast down their Eyes?*

Because the Eyes are the Glass of the Mind; for we see the affections of the Mind by the Eyes, as grief, anger, shame; because the Mind cannot bear what is not worthy of honour, for conscience sake it causes the muscles of the Eyes to tend downwards, as if hiding themselves.

70. *How comes the Ear to endure all Moistness, Water excepted?*

The reason is plain; Water being cold, is presently carried to the Organs of hearing, to which all Cold is hurtful. Again, why before a great Wind are there as 'twere some running Stars or Lightning foretelling it, especially in a dry and clear element? Because that it began to blow before, and yet it appeared not unto us, because we have gross thick bodies of hard Senses, and therefore blowing the upper Air, which is more thin and pure, it doth become Fire, and so we perceive some of its sparkles. When it hath gotten a greater force, it moveth the grosser Air which is about the Earth, and so is heard, felt, and perceived.

71. *Why cannot some see very great things afar off, yet see things near, tho' very small?*

Truly, I think the force and spirit of seeing is very thin and pure, therefore when distanced, 'tis dissolved, and cannot reach the object; for it doth hardly see things near, because of its thinness and pureness. There are some which discern very small things afar off, and

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old Men too; these have a thick sight, and reaches a great distance, by which it is attenuated, made thin, and fitted to receive things visible; and thus two opposites are dissolved.

72. *How comes Dogs so fastened when they copulate?*

By reason the Neck of the Matrix is very narrow, and the Dog's Yard doth swell when in it, and the Seed cleaving in them thro' their dryness, straitens their passage, when moisture acts the contrary.

73. *Why are Dogs mad only in Summer?*

They are very dry by nature, and chiefly in Summer; wherefore when their Humidity is heated or dry'd they are set on fire and become mad, like to frantick Men. They foam at the Mouth, and that is dry and venomous; which is discovered by their panting, fiery Eyes, or open Mouth, which they do to take in Air to cool them; besides, their Tail becomes crooked, and falls away. The most dry ones are most raging. Some say, that the Dog-star (thro' its influence) makes 'em grow mad.

74. *Why are those less grieved that become blind of a sudden, than those by election?*

Because the former have their mind turned another way, but the latter have theirs wholly upon the thing which is out, know what they suffer, therefore endure the greater torment.

75. *Why do such as carry great burdens go singing?*

As the reasonable Soul is delighted with Musick, and is naturally turn'd for it, so it feels the less weight. So in Funerals where Drums, Flutes, &c. are used, the Mind being occupied and intent upon the harmony, the Spirits sustain less grief, wherefore Comedies and Stage plays were invented formerly to divert the Senses.

76. *How come Ethiopians for the most part to die of Agues? and, why are those that are blear ey'd murthered?*

The Ethiopians are hot and dry, and that little Humour which is in them being exhausted, it hap-

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pens the other Elements are dissolved; the heat goes away for want of food, and cold arises thro' its absence. Drought reigns thro' the consumption of moisture, and for that cause dead Carcasses are cold and dry. Wherefore Homer says, That in dead bodies two Elements flee away, i. e. the highest and thinnest, and two remain; there goes away Fire and Air, the Water and Earth remain, i. e. dryness and cold. Others are ulcerated in blearness of their Eyes, because the blood is full of Choler by the Inflammation, which eats the Eyes by its Acidity.

77. *How comes dropsical People always a thirsty?*

By reason the moisture is salt and goes not away, but putrifies and dries the mouth of the stomach; and they have small Fevers with it. Besides, by how much the belly is puffed up, by so much the more the rest of the body is dry'd: 'tis not naturally nourished, so grows feeble; for the Food becoming Water, it increases the Disease.

78. *Why do we in the beginning of a Banquet sit close, and when we become satisfied take more room, and think ourselves oppressed?*

Because in the beginning all have an Appetite to the Meat, and therefore have an Eye to what is on the Table, to fall to; but after they are well satisfied, one bloweth this way, another that, and take no care at all of what is before them; by this means after Meat we take more room.

79. *How comes our Hair to grow grey, wherever it is, except in the Armpits?*

By reason the place is hot, and thick of Arteries, Sinews and Veins, likewise thin, and therefore always voids the flegmatick Excrements by Sweat.

80. *Wherefore, if Phlegm be cold, thick and clammy, and likewise black Choler cold and thick (but much less than Phlegm) is a quartan Ague longer than a quotidian?*

Because Phlegm, tho' it is cold, and much of it, yet 'tis moist, and Moistness is soon altered. Black Choler

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Choler is cold and dry, therefore hard to change : They deceive therefore with the likeness of Cold and abundance of Choler, and hide some contrary quality. Besides Phlegm is more agreeable to Nature than Melancholy ; for when a Man's health is impaired thro' Hunger, Nature turns Phlegm into Nutriture ; so that when 'tis a *Quotidian Ague*, she turns all the profitable Phlegm into Nourishment, and that which is unprofitable putrifies, and causes an Ague.

81. *Seeing there are four Humours which sometimes putrify, wherefore are there but three Agues only, and not four ?*

Because blood is naturally the nutriment of the body, and when it doth abound, it causeth a repletion only ; if it be corrupted, it remains blood no longer ; for being heated, 'tis turned into yellow flegm ; therefore the other Humours abounding, breed Diseases, especially about the Skin, as Ulcers, Cancers, two kinds of Leprosy, and (when corrupted) Agues.

82. *What is the reason the external parts of the Bodies of Lovers are sometimes cold, sometimes hot ?*

Because when they conceive any Grief or Dolor against their Lover, the natural Heat passeth away with the blood into the internal parts of the body, and so the outward become cold, consequently pale and languid ; but when they perceive their Lover angry, then the heat with the blood goes to the skin, and causeth blushing. For this reason Painters feign Love to be sometimes sad and quiet, sometimes sneering or laughing ; a Boy or Child, because Lust is vehement, but lasts not long. The Affection in lawful Friends is durable, as Fathers towards their Children, and Wives towards their Husbands, but Love doth not last ; and it falls out often among such as are unknown to each other. The other disposition and affection is stable or firm and immediately Love is vehement and like a Mad-man. The Poets feign Love to be a Firebrand, and to have

Wings, because that the minds of Lovers are in suspense, and they are inconstant as Birds; then it is their Hearts burn with an incessant and vehement care of what they love. He holds a Sword in his right hand, and in the left a Quiver with many Arrows, because in the beginning he sees and desires at the same time, and as soon as he desires, the Lover sends beams of the Eye towards what he loves; and those beams are like Arrows. As Air lights a Fire, so Custom kindles Love. He is naked, because Desire happens without Meat; for no Man loves by another, nor whom he knows not. And therefore Carvers do sometimes carve Kings and Gods naked for Honour's sake, thereby to shew they have no hidden Vice lurking in their Breast, but their Thoughts are open and sincere. Love hath Venus for his Mother, that is, *Sensuality* and *Lust*; and by the Image of *Venus* they feign *unlawful Desire*. Love is said to have been in love with *Erynnis*, a Fury of Hell, because many have loved wickedly, been inthrall'd to wicked Inclinations; as I have shewn in my Book of the *Allegories*, which I wrote of their feign'd Stories.

83. *Why do some die in a Plague and some not?*

This proceeds of their Disposition of Body; for if a Man have a body full of evil Humours, the Air which is corrupted doth enter into, and corrupt that little good Humour which is left in him, and so all the Humours being corrupted, he must needs perish: But if a Man have not many superfluities, and doth abound with good Humours, he is not at all, or not much offended with the Plague. That the Disposition of the Body, is the cause of effect, doth appear by the example of external Things. The Oak is not easily subject to alteration, nor is it easily set on fire: Reeds and Rushes are much more apt to receive fire, and Strow more than they. But if you take wet Straw, and green Reeds, and very soft Oak powdered over with Brimstone, you make

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that fit to burn which is not fit. By this example you may resolve another Question. How comes it to pass that Weariness doth rather breed a Quotidian Ague than that which breeds of putrefaction, or that which is called habitual; for we say, that this proceeds from the disposition of the Body, for he had not any superfluous natural Spiriss or Humours. All things which are sound and solid, are dry; and the cause is the same, why the heat of the Sun doth provoke sleep in some, and in some others not; for he in whom there is much Phlegm, which being dispersed, doth moisten the Head, and then he is in a sleep, but such as have dry Heads, are kept more awake because they are made more dry.

84. *Why doth the Sun make a Man black, and make Dirt white; and make Wax soft, and Dirt hard.*

By reason of the disposition of the substance that doth suffer. All Humours, Phlegm excepted, when they are heated above measure, do seem black about the Skin; but Dirt being full either of Salt-petre or salt Liquor, when the Sun hath consumed its dregs and filth, doth become white. Again, when the Sun hath drawn and stirr'd up the humidity of the Wax, it is softened; but in Dirt the Sun doth consume the humidity which is very much, and so doth dry it, and make it hard.

85. *Why do such as are sick of the Jaundice go to sleep? and why is their Excrement white?*

Because that yellow Choler is spread over all their Bodies, as their Eyes and their Skin do shew; for it doth not flow into the inward parts, as by Nature it should, and for that reason their Excrements is not coloured, nor doth provoke them to stool with its sharpness, which in the Guts it should do. And therefore Physicks imitating Nature, as all other Arts do when the Patient is in Danger, doth help the part affected.

86. *Why have they such a very black Skin for a time*
which

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which have a continual Ague, after the time of Judgment, which the Physicians call Crisis?

That doth happen through continual yellow Choler, the which being burnt and adust by the rigour of the Disease, is turned into black Choler. And so in that time of Judgment being driven and repulld by Nature to the Skin, it doth die it. As also the Skin is white in Leprosies; that colour is hardly dissolv'd by reason of the thickness.

87. *Why doth black Choler, coming unto the Paps, or to the Shank, work a corrosion, or gnawing, or wasting, and in those which are Melancholy, it doth not work the like altho' it fly into their Brain?*

Because there are many great Veins in the Paps by reason of ingendring of Milk, and therefore store of that Humour doth run thither. And likewise to the Shank, because it goeth downward; but in the Brain, because it is above, and also because it hath very small Veins, small store of Choler doth descend and which hath only power and force to prick, and not to gnaw and eat. Moreover, the Brain is cold and moist, whereby it is after a sort contrary to the disposition of black Choler, which doth mollify it. That therefore which is properly called black Choler doth breed an eating and gnawing Canker in the Paps; in the Shank a Bile or Sore hard to be cur'd, which of eating is called *Nimades*. In the Brain it doth breed a mad fierce Melancholy; but that which is not properly black Choler, but melancholy Humour, causeth a swelling only, which is like a Canker, but doth not gnaw and eat, and doth also breed a quiet and peaceable Melancholy.

87. *Why do those Vessels which by the Greeks are called Bantralia (a kind of Vessel or Drinking glass with a narrow freight Mouth) when they are filled with Water make a certain noise proper unto themselves, and thereupon have their Names given them, as other feigned Names of sounds, as in the Water, Plotsher, and such like?*

Because that when such a Vessel is without Water, it

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it is filled with Air, which is a most thin body: And there when the Water is on a sudden pour'd into it, with its heat it doth follow and beat out the Air, which is thin, and excludes it utterly; for they cannot both stay in the Glasse or Vassel till it be full. For the Philosopher doth shew that two bodies cannot at one time possess and occupy the same place. And therefore when the Air is on a sudden thrust upward through straits, a sound or noise is made of necessity, and that not one but many, for then it is, as it were, affixt betwixt both, for the water doth press down the Air, and the Air listeth up the Water; and altho' that be done successively, yet there is oftentimes a noise.

88. *What is the reason that when we put our Finger on the Mouth of a watering pot, the water will not run out of the bottom, and the Finger being taken away, it runneth presently?*

Because that when the Finger is taken away from the Mouth of the Pot, the air-entring in, doth thrust down the Water, which of its own Nature doth go downward, and so goeth out at the bottom. And this is the reason of all Mechanical Engines and Instruments made by Air and Water, as Clocks and Hour glasses made by Water.

89. *Why doth Wine and Water given out of season to the sick of an Ague, cause a good distemperance of the brain; for these two are contrary, for the Water is cold, and the Wine is hot?*

I say then, that the Wine being apt to ascend, doth burn the brain at the same time that it is disturbed and distemper'd with the Ague. And we see also many which are in health, if they use much Wine, to be scarce well in their Wits. But Water doth stop the passages of the body, by which the Spirits (which are the instruments of the Soul) are dissolved, and so cause them to become thick and gross, and more corrupt and putrified, which breed the Ague. And oftentimes Water being overcome
by

by the Ague, becometh its nourishment; as we see in a Smiths Forge, where a little Water doth kindle the Fire, and make it burn more.

90. *Why have Women, and Children, and gelded Men shrill and loud Voices?*

Because that through the abundance of humidity their Artery is not stretched wide; and therefore as a small Flute or Pipe giveth a small slender sound, so of the Artery in them that is strait and narrow; for it is the property of Heat to make wide and loosen; but Women and Eunuchs are co'd.

91. *Why are Children stricken with a Planet in Summer time?*

They are sick of a weak and lingering Ague, and their Eyes sink hollow in their Head, and they become weak and feeble, and sleep very little; and some of them have a Flux, because Children are tender, and do easily suffer, and have great store of Flegm in the Head, as we have said: and therefore the Flegm being overmuch heated with great Heats, and also putrified, doth inflame the Ague, whereupon the Gristles of the Brain are set on fire and therefore they sleep little; and that fire descending by the Arteries of the Heart, and setting on fire the lively Spirits, doth kindle an Ague without putrification. And seeing that much Choler arises of an Ague, whereby it falleth out, that the Choler gnawing and eating the Belly and Guts, the Flux or running of the Belly arises. It is plain, that the cause of that Alteration is in the brain, because that cooling Medicines are applied unto the Head, and such as are good to quench that Fire. And some of ripe Years are sick of the same Disease, that is, such as have Flegm and Choler heaped up in their Head, which doth putrify the very breathing thereof, and, after a manner, by the fiery Air the Spirits are set on fire.

92. *Why are round Ulcers hard to be cured?*

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eats and gnaws; and because it doth run dropping and gnawing, it makes a round Ulcer: for which reason it requires drying Medicines, as Physicians assert. Natural Philosophers say, it comes to pass because there is the beginning where the mischievous Imposthume doth begin: for in a Circle there is neither beginning nor end. When they are burned by the Physicians they assume another kind of shape.

63. *Why is Honey sweet to all Men, and yet seemeth bitter to such as have the Jaundice?*

Because they have much bitter Choler all over their bodies, but abounds with the Tongue; whence it happens when they eat Honey the Humours are stir'd, and the Taste itself, when it hath found the bitterness of Choler, causes an Imagination that the Honey is bitter.

64. *Why have very angry Men fiery Eyes?*

Because the Blood about the Heart is fervent, and the Spirit hot, and so (being very subtile and pure) are carried upward; and by the Eyes (which are clear) they shine, and have bloody Vapours that ascend with 'em, which makes the Face red; which Homer not being ignorant of, says, *And his Eyes was like a burning Flame.*

65. *Why doth water cast upon Serpents cause them to flee?*

Because they are cold and dry by nature, having but little blood, and therefore flee from excessive coldness. And that they be of this quality is plain because they seek for Dens and secret places in the Earth, as being warm; at Sun set than the Air, as being cold. And again, In Summer, because the bowels of the Earth are cold, they find out the warmest places.

66. *Why doth an Egg break if it be roasted and not boil'd?*

The reason is, when moisture comes near the fire it heats too much, and so breeds much wind, which being

being pent up in little room, forceth its way out and so breaks the shell.

The like happens in Tubs, or earthen Vessels, when new Wine is put in 'em. And too much flegm breaks the Shell of an Egg in roasting: the which doth happen in earthen pots too much heated; wherefore the common People wet an Egg when they intend to roast it. Hot Water, through its softness, doth separate the humidity by little and little, and dissolves it through the thinness and passages that are in the Shells.

97. *Why do Men in the act of carnal Copulation in a manner wink, and find a like alteration in all the other Senses?*

Because they being overcome with the effect of that Pleasure, do comprehend it the better winking as it were with their Eyes. They are not lifted, nor do carry the wind abroad into the Air with the Senses, whereby they would less discern those corporal Affections.

98. *Why have some Medicines of one kind contrary force, as Experience doth teach, Mastick doth expel, dissolve, and also knit; Vinegar both cools and heats?*

Because they are some small invisible bodies of them, not by confusion, but by interposition; as Sand moistned doth clog together and seem to be but one body, tho' indeed there are many small bodies in Sand. Since this is so, 'tis not absurd that contrary qualities and virtues should be hidden in Mastick, and Nature hath given the Law to these bodies.

99. *Why do our privities swell when we hurt one of our Toes?*

Nature warding for those things which belong to the body, hastes to assist the part grieved; and because she hath the most profitable and nourishing of all the humours, 'tis requisite when she doth descend to the Toe with the blood, that those veins be filled which are about the privy Members, called *Adnes* of the
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Greeks, which are little round kernels. Therefore immoderate constipation doth cause inflammation and standing up. and that Privy-member is called *Inguen*, borrowing its denomination, of the place itself.

100. *Why hath not Nature given Birds a Bladder, or a receptacle for Urine?*

Because they did want much moisture to give the matter for Feathers to grow, and that they consume with the exercise of flying; neither do they piss at all; and when they drink, they void very moist Dung.

101. *Why have Children Gravel breeding in their Bladder, and old Men in their Kidney and Reins of the Kidneys?*

Because Children have streight passages in the Kidneys, and an earthy thick humour is thrust with Violence by the Urine from the fashion of the Moon, even to the bladder, which hath wide conduits or passages that give room for the Urine and Humour whereof Gravel is engendered to wax thick and feat itself, as the custom of it is. In old Men it is the reverse, or they have wide passages of the Reins, Back, and Kidneys, that the Urine may pass away, and the earthy Humour congeal and sink down; the colour of the Gravel shews the Humour whereof the Stone comes.

102. *Why, if the Stone do congeal and wax hard thro' heat (Children are hot, and by the same reason 'tis done in old Men for there is not so much cold to be granted as there is in Ice or Snow, thro' which extreame cold the Kidneys would perish) yet we use not contrary things to dissolve coldness, but light things, as Parsley, Fennel, and such like?*

They say then it falleth out that by exustion and scorching, the Stones do crumble into Sand, as in earthen Vessels, which when they were overheated or roasted, they become Sand. And by this means it happens that small Stones are voided together with

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with Sand in making water. Sometimes cold drinks thrust out the Stone, the Kidneys being stretched, and casting it out by a greater lask, and easing the belly of its burden. Besides, it often happens that an immoderate heat of the Kidneys or Reins of the back (through which the Stone doth grow) is quenched with coldness.

103. *Why is the curing an Ulcer or Bile in the Kidneys or Bladders very hard?*

Because the Urine, being sharp, doth exulcerate the wound, which good and fit Medicaments cover and skin. Ulcers are harder to cure in the Bladder than in the Kidneys, because Urine stays in the former, but runs away from the latter.

104. *Why is the reason that in Bathing Vessels the hot water, when 'tis stirred, seems the hotter to us, almost burning our Bodies?*

Because when we enter those sorts of Baths the Water itself doth suffer; that is, when the Water heats our bodies, 'tis made colder by us. We have learnt, that whatever works in generation of corruption, the same (without all doubt) doth suffer; The Water then being in some sort cooled, doth not heat alike; and we being accustomed to it, do not feel the heat as we did in the beginning, because it is diminished. If then by stirring the Water more heat is added, which neither hath yet wrought nor suffered any thing of the body which is in it, that will seem very hot and scalding, in regard that it suffers by something, and so by degrees loses its heat, as the first did.

105. *How is it, if whatsoever be mov'd is the better for it, especially in a hot air and place, yet when the air is beaten and stirred, it doth seem colder to us, and especially in Summer, when the heat of the Sun is most violent?*

This seems a contradiction to the other, for hot Water did seem hotter to us by moving, and here the hot Air seems colder to us by moving. Therefore

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is a common thing for what is moist and principal in any thing, either in quantity or quality, it overcomes and changes that which is less and weaker; and that which is stronger doth somewhat suffer again in doing. Wherefore the hot Water, when it is very hot, sticking to the hot body, cools, and does not retain the same quality. The Air then which doth compass us about being hot in Summer, like the Water compassing our bodies, is somewhat heated by us, who are not through the season, it heats us as linnen garments do, the which being first cold, and then by our bodies made hot, heat us again: When we do then stir the Air, that Air which was before heated by us is driven away, and another not yet heated succeeds, and seems cold to us.

106. *Why do those Sores which breed in the ball of the Eye seem white when they have left growing and are cold, and others do not seem such as grow out of the ball?*

Because through the ball of the Eye the sight proceedeth, the which is bright and clear; therefore in the white of the Eye, when the wound doth make thick that part of the covering which is like a horn, the spirit of the sight cannot issue out; hence it comes to pass (much of it being got together) it makes the Wound light and clear, shewing it white; and because of the thickness of the sight the spirit can't go out, it causes blindness.

107. *Why do Chaff and straw keep water hot, and Snow cold, which are seemingly contraries?*

Because the nature of Chaff wants a manifest quality, and is said of some to be without quality; seeing therefore that of their own nature they can easily be mingled, and consum'd with that which they are annexed unto, they easily also take the same nature unto them; and therefore being put unto hot things, they are easily hot, and do heat again, and keep hot, and contrary being made cold of the Snow, and making the Snow cold, do keep in its coldness. So

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Wax and Oyl will easily be consumed, and made one with another thing, and are also without quality, and do help the quality of that which is mingled with them, as being made one with them.

108. *Why do the Stars and Heaven seem clearest in the bright Winter times?*

Because the Air, either which do compass us or that which is highest, is made thin, and purg'd with Winds and Showers of Rain, and by that means our Sight doth see both further and clearer. The like is manifestly seen in running Rivers: for such things as are in them are far better seen than in the thick standing Puddle-water, where either nothing is seen or else confusedly.

109. *Why have we oftentimes a pain in making water?*

Because that sharp Choler issuing out, and pricking the Bladder of Urine, doth provoke and stir up the whole Body to ease the part offended, and to expel the Humour moderately. This doth happen most of all unto Children, because they have most Excrements, by reason their often filling.

110. *Wherefore are Grievs greater in the Night than by Day?*

Because the Mind being then idle and at rest with itself, is neither busied with the Sight nor Hearing, nor occupied with any other Sense, and doth nothing at all, nor is urged to any external Action, and thereupon is much more touched with the feeling of any Trouble or Grief. It is very plain that the Mind doth less feel the Grievs of the Body when it is drawn abroad by external Work, seeing that in Sicknes and other like Accidents, the Company or Familiarity of Friends, and Communication, and Tales telling, do make their Troubles and Grievs more light and tolerable. Men have marked, that Nature doth least Work by Day, in digesting of Meats, in altering of Humours, in making of Blood, in growing, and such like Operations; but the Mind is then most occupied in

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in his Actions, as in the five Senses, the motions of the parts of the Body, the imagination in Thought, in Memory; and contrary in the Night, then Nature worketh most, and the Mind least.

111. *Why are not Children, especially Infants, so easily shaken and put out of joint as Men?*

By reason of their softness, and yielding to the Earth, they do dissolve its hardness, that it can work no further: Men therefore having a hard Body, because they do resist the hardness of the Earth or Stone, they do encrease the vehemency of the Blow, and force the Stones to work against themselves, as being hard themselves. And for the same reason a Sponge yielding, is not broken; but Glass, an earthen Pot, or any such other hard Body is broken with a fall. And by this also we learn why a vehement blast of Wind doth overthrow an Oak, and not a Reed, because that the Oak being hard, and strong and great, doth resist the Wind, and so makes its force more strong; but the Reed being light, and soft and small, yielding hither and thither to the wind, doth break its force. So a Wrestler striving against his Companion, doth encrease his force: in yielding sometimes and bowing with him, doth sooner break his vehemency.

112. *Why do Infants hearing their Nurses sing, cease their crying, and sleep presently after?*

Because that the substance of Musick as being a Science (and all other Arts) are ingrafted naturally in the Mind, as heat is in the Fire. Plato doth say, Our Minds do remember Sciences, and not learn them. And therefore the Mind hearing such Song in that he doth remember, causeth the Infant to be quiet; and in that he taketh Pleasure, it doth draw on sleep. For not being infected with the Company of the Body, he perceives those Sciences very plainly; and being somewhat drowned in the Body, falleth into some oblivion of them.

113. *Why do Nurses rock and move their Children when they would draw them to sleep?*

To the end that the Humours being scattered by moving, may move the Brains; but those of more Years cannot endure this.

114. *Why do some Drunkards see double?*

Because the Muscles of the Sight being more or less fill'd, and by the self same means weak and feeble, do draw and wrest one Eye upward, and the other downward, and by that means the beams do not look that way at once, but towards divers places and bodies; and therefore each of the Eyes using a private Office and Duty of seeing, doth cause a double Sight.

115. *Why are Boys apt to change their Voices about fourteen Years of Age?*

Because that then Nature doth cause a great and sudden change of Age: Experience proveth this to be true, for at that time we may see that Womens Paps do grow great, to hold and gather Milk, and also those places that are about the Hips, in which the young Fruit should remain. Likewise Mens Breasts and Shoulders, which then bear great and heavy burthens: Also their Stones in which their Seed may encrease and abide, and his privy Member, to set out the Seed with ease. Further, all the whole Body is made bigger and dilated, as the Alteration and Change of every part doth testify, and the Harshness of the Voice and Hoarseness; for the rough Artery or Windpipe being made wide in the beginning, and the exterior and outward part within unequal to the Throat, the Air going out at the rough unequal and uneven Pipe, doth become unequal and sharp, and after a sort hoarse, like unto the Voice of a Goat, wherefore it has its Name *Bronchus*. The same doth happen to them into whose rough Artery and Distillation doth flow: It happens by reason of the drooping humidity that a light small Skin filled unequally causes the uneven going forth

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of the Spirit and Air. Understand that the Windpipe of Goats is such, by reason of the abundance of Humidity. The like doth happen unto all such as Nature hath given a rough Artery, as unto Cranes. After the year of fourteen they leave off that Voice, because the Artery is made wider, and reacheth his natural evenness and quality.

116. *Why doth Oil being drank, cause one to vomit, and especially yellow Choler?*

Because that seeing it is light and ascendeth upward, it provoketh the Nutriment in the Stomach, and lifteth it up, and so the Stomach being grieved, summoneth the ejective Virtue to vomit, and especially Choler, because that is light, and consisteth of subtile parts, and therefore it is the sooner carry'd upward, for when it is mingled with any moist thing, it runneth into the highest room.

117. *Why doth not Oil mingle with moist things?*

Because that being pliant, soft, and consipate in itself, it cannot be divided into parts, and so cannot be mingled; neither if it be put on the Earth, can it enter into it.

118. *Why is Water and Oil frozen in cold Weather, and Wine and Vinegar is not?*

Because that Oil being without all quality, and fit to be compounded with any thing, is cold quickly, and so extreemly, that it is most cold: Water being colder of nature, doth easily freeze when it is made colder, than its own nature. Wine being hot, and of subtile parts, is not so soon cold; but Vinegar being of most subtile parts, suffereth no freezing.

119. *Why do contrary things in quality, bring forth the same Effects?*

That which is moist is hardened and bound alike of Heat and of Cold: Snow and Liquor doth freeze with Cold; a Plaister, and Gravel in the Bladder, are made hot with Heat. That is so indeed, but by two divers Actions: The heat doth consume and eat the

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abundance of moisture; but the Cold stopping and shutting with its overmuch thickness, doth wring out the filthy Humidity; like as the Sponge wrung with the Hand doth cast out the Water which it hath in the pores small passages.

120. *Why doth a shaking or quivering seize us oftentimes when any fearful matter doth chance, as a great noise or a crack made, the sudden downfal of Water, or a great Tree?*

Because that oftentimes the Humours being digested and consumed with Time, and made thin and weak, all the Heat vehemently, suddenly, and sharply fleeing into the inward parts of the body, consumeth the Humours which causeth the Disease. So Treacle hath its effect, and many such like which are hot and dry, when they are taken after Concoction.

121. *Why do such fall which do turn round, if they be not used to do it?*

Because they do disturb the animal Spirits which are in the brain, and toss them up and down together with the Humidities: they then be made less apt and fit to receive the sensible and motive power, and do not suffer any Action to go to the Muscles and Sinews; whereby it falleth out, that the weight of the body, as not being born up and supported by the Soul, is thrown on the Earth; and for the same cause they seek darkness, because the Spirit of Seeing is disturbed and troubled, and cannot work like the other Senses. But this doth not happen unto such as are accustomed to turn moderately, and by little and little Custom doth breed this; for the Soul and Nature are not strangers the one to the other, but in time are as it were reconciled; for that which is done by little and little, and without intermission, is hidden from the same, and after that it hath often escaped, falleth not as a strange thing to Nature, who was wont to receive

122. *Why do Steel Glasses shine so clearly?*

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Because they are lin'd in the inside with white Lead, whose Nature is shining, the which being put to the Glasse which is also shining, doth shine much more; and casting its Beams through the Passages of the Glasse, doth double that which is in the superficial parts of the Glasse, and without the body of the Glasse, and by that means the Glasse is very shining and clear.

123. *Why do we see ourselves in Glasses and clear Water?*

Because the quality of the Sight passing into the bright bodies by reflection, doth return again by the beam of the Eyes, to the Image of him who looked on it. That qualities do go forth and pass from the Face, as it is not absurd, they do shew which remain near unto Trees, because they are wont to look green. For the green quality of green Leaves passeth to the Face of itself: likewise going unto the running Water, doth make it shew green.

124. *Why do hard Dens, and hollow and high Places, send back the likeness and sound of the Voice?*

Because that in such Places also by reflection do return back the image of a sound; for the Voice doth bear the Air, and the Air the Place, the which the more it is beaten, the more it doth bear, and therefore doth cause the more vehement sound of the Voice: Moist places, and as it were soft, yielding to the Stroke, and dissolving it, give no sound again, for according unto the quality and quantity of the Stroke, the quality and quantity of the Voice is given, which is called an *Ecccho*. Some do idly fable, that she is a Goddess: Some say that *Pan* was in love with her, which without doubt is false. He was some wise Man who did first desire to search out the cause of that Voice; and as they which love, and cannot enjoy their Love, are grieved, so in like manner was he very sorry until he found out the Solution of that cause: As *Endymion* also, who first found out the course of the Moon watching a nights, and observing

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her course, and searching her motion, did sleep in the Day-time; and therefore they do fable that he was beloved of her, and that she came to him when he was asleep, because she did give to the Philosopher the solution of the course of herself. They say also, that he was a Shepherd, because that in the Desert and high Places he did mark the Course of the Moon. And they give him also the Pipe, because that the high Places are blown with Winds, or else because he sought out the consonancy of Figures. *Prometheus* also being a wise Man, sought the cause of the Star which is called *the Eagle in the Firmament*, his Nature and Place; and when he was, as it were, wasted with the Desire of Learning, then at the last he rested, when *Hercules* did resolve unto him all Doubts with his Wisdom.

125. *What is the reason that if you cast a Stone into a standing Water that is on the outmost parts of the Earth, it makes many Circles; and not if the Water be deep in the Earth?*

Because that the Stone, with the vehemency of the Cast, doth pursue and follow the Water from every part of it, until the Stone come to the bottom; but if there be a very great vehemency in the throw, the Circle is the greater, the Stone going down unto the Earth, causes many Circles. For, first of all, it doth drive the overmost and superficial parts of the Water into many parts, and so going down always to the bottom, again dividing the Water, it maketh another Circle, and this is done successively, until the Stone resteth: and because the vehemency of the Stone is slackned still as it goes down, of necessity the last Circle is lesser than the first, because that with the Stone, and also with the blow, the Water is divided.

126. *Why do some think that Laughter proceeds from the Spleen, affirming, that it is not like that they laugh as much, whose Spleen is corrupted, as they whose Spleen is sound, but say that such are very sad?*

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Truly, I think that the Cause of Laughter is accidental, and not properly in the Spleen; for if it be sound and perfect, it doth draw from the Liver melancholy Humours, whereof it proceedeth, that when the pure blood, without any dregs, doth go both thro' the whole Body, and also into the Brain, it doth delight both Nature and the Mind, and doth make Men merry like unto Wine, and bring them to a Quietness and Tranquillity, and so that of Laughter is moved.

127. *Why doth not Males bring forth young ones?*

Because they proceed of a diverse kind of beasts, and so then the mixtion of Seed differing of quality and quantity, begetting a certain other thing besides that which is first, doth mar and abolish the Nature of those things which first were. As the mingling of White and Black, abolishing the colour of Excrements breedeth another colour which is dark and dun, which is none at all of the Extreame. Therefore the ingendering quality is abolished, and the aptness of receiving form.

128. *Why are such as are deaf by Nature dumb?*

Because they cannot speak and express that which they never heard. Some Physicians do say, that there is one knitting and uniting of Sinews belonging to the like disposition. But such as are dumb by an Accident, are not deaf at all; for then there ariseth a local Passion.

129. *Why are some stiff after Meat which are fasting?*

Because they abound with Choler, and so do heap up a sowre sharp Humour. Therefore the parts of the body being nourished after Meat, drive away from them the Choler, of the Skin, and so that stiffness doth arise, that is, Choler gnawing and biting those parts, and stirring them up to pursue himself.

130. *Why do not Swine cry when they are carried with their Snouts downwards?*

Because that above all other beasts, they bend more than other to the Earth. They delight in fish, and

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that they seek, and therefore in the sudden change of their Face they be as it were Strangers, and being amazed with so much light, do keep that Silence. Some say the Wind-pipe doth close together, by reason of the straitness of it.

131. *Why are Swine delighted with Dirt?*

As the Physicians do say, they are naturally delighted with it, because they have a great Liver, in which Desire is; as Aristotle saith, the wideness of his Snout is the cause; for he hath Smelling which doth dissolve itself, and as it were strive with Stench.

132. *Why doth itching arise when an Ulcer doth wax whole, and Flegm cease?*

Because the part which is healed and made sound doth pursue the Relick of the Humours which remaineth there against Nature, and which was the cause of the Bile; and so going out through the Skin, and dissolving itself, doth originally cause the Itch.

133. *Why are those Diseases and Accidents longest and most grievous, which do molest one Eye and not both?*

For two reasons; first, because a running Fluxion is heap'd up at one Eye only; for whatsoever is divided into many, is weaker than when entire, and of a lesser force. Secondly, because when the whole Eye doth make any Motion, it often obliges the ailing Eye to move too; and the help for any diseased part consists in Quietude.

134. *How comes a Man to sneeze oftener and more vehemently than a Beast?*

Because he uses more Meats and drinks, and of more different Sorts, and that more than is requisite; the which when he cannot digest as he would, he doth gather together much Air and Spirit, by reason of much Humidity, the Spirits being then very subtile, ascending into the Head, often forces a Man to void it, and so provokes sneezing. The Noise caused thereby proceeds from a vehement Spirit or Breath passing through the Conduits of the Nostrils;

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Nostrils; as belching does by the Stomach, or farting by the Fundament, the Voice by the Throat, and a sound by the Ears.

135. *How comes the Hair and Nails of dead People to grow?*

Because the Flesh rotting, withering, and falling away, that which was hidden about the root of the Hair doth now appear, and causes an imagination that the Hair doth grow. Some say it grows indeed, because the dead Carcasses are dissolved in the beginning to many excrements and superfluities, by reason of the putrefaction which comes to them: These going out at the uppermost parts of the body, by some passages and pores, do encrease the growth of the Hair.

136. *Why have Children, as well as grown Persons, white Spots in the Nails of their Fingers, rather than in their Feet?*

Because they are bred of Flegm, and Children abound with flegm more than grown Persons, as being fleshy, and great eaters. And the Feet, by reason of walking and motion, diverse superfluities more than the Hands; and therefore those spots do not appear in the Nails of the Feet.

137. *Why don't the Hair of the Feet presently grow grey?*

For the same reason, because that thro' great motion they disperse and dissolve the superfluous Flegm that breeds greyness: The Hair of the Secrets does grow grey very late, because of the heat of that place, and because that in carnal Copulation it does dissolve the Flegm also.

138. *Why do many Beasts wag their Tails when they see their Friends, and a Lion and a Bull beat their Sides when they are angry?*

Because they have the marrow of their Back reaching to the Tail, which hath the force of motion in it: the Imagination acknowledging that which is known to them as it were with a Hand (as happens

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in Men) doth force them to move their Tail. This doth manifestly shew some secret Force to be within them, which doth acknowledge that which they ought. In the Anger of Lions and Bulls, Nature doth consent to the Mind, and causeth it to be greatly moved, as Men do sometimes when they are angry, beating their Hands on other parts; When the Mind cannot be revenged on that which doth hurt, it presently seeks out some other Solace, and cures the Malady with a stroke or blow.

139. *Why if you put hot burnt Barley upon a Horse's Sore, is the Hair which grows upon the Sore not white but like the other Hair?*

Because it hath the force of expelling, and doth wipe away and dissolve the Excrements of Flegm, as likewise all unprofitable Mater that is gathered together thro' the weakness of the parts, or crudity of the sore.

140. *Why doth Hair never grow on an Ulcer or a Bile?*

The reason is, a Man hath a thick Skin, as is seen by the thickness of his Hair; and since the Scar is thicker than the Skin itself, it stops the passages from whence the Hair should grow. Horses have thinner Skins, as is plain by the thick Hair, therefore all passages are not stopt in their wounds and sores; and after that the Excrements which were gathered together have broke a passage thro' those small pores, the Hair doth grow.

141. *What is the reason that such as are bitten with a Snake, if they are thirsty, they quench it by drinking of Treacle, which is hot and dry?*

I say then, it doth not quench Thirst solely by its own quality, but by some mutual sympathy and consent, and natural reason: It is a kind of Counter-Poison, and a Preservative too, being composed of divers sorts of Herbs that have some kind of agreement with all the parts of the body, as *Dictamnus*, *Dittanger*, or *Ginger*, hath a proportionable conservative

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vative of the Heart; *Agrimony* or *Liverwort* with the Liver, *Stonewort* or *Finger-fern* with the Spleen, *Parley* with the mouth of the Belly, *Hysop* with the Lungs, *Elicampane* with the Reins of the Back, *Rue* with the Neck, *Bitterwort* with the Brain, and *Siler Montanum*, with the Bladder. Every one of these, drawn as 'twere with the sweetness of Honey, doth draw that which is best for his safety; among all of these the blood of some Vipers is mingled, which hath a certain natural dissaffection which we call *Antipariam*, a contrary of all natural Qualities, against every venomous Beast and corruptible Creature. These being distributed into every part, they suffer nothing to work that Effect which doth threaten Corruption; for they do resist like lawful Soldiers, who have taken Arms for the defence of their Country.

142. *Why is Fortune painted with a double Forehead one side bald and the other hairy?*

The baldness signifies adversity, and hairiness prosperity, which we enjoy when it pleases her.

143. *Why have some commended Flattery?*

Because Flattery setteth forth before our Eyes what we ought to be, tho' not that we be.

144. *Wherefore should Virtue be painted girded?*

To shew that virtuous Men should not be slothful, but diligent, and always in Action.

145. *Why did the Ancients say 'twas better to fall into the hands of a Raven than a Flatterer?*

Because Ravens don't eat us till we be dead, but Flatterers devour us alive.

146. *Why have cholerick Men beards before others?*

Because they are hot, and their pores large and wide.

147. *How comes it that such as have the Hickup do ease themselves by holding their breath?*

The Breath retain'd doth heat the interior parts of the Body, and the Hickup proceeds from nothing but cold.

148. *How*

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148. *How comes it that old Men remember well that which they have seen and done in their Youth, and forget such things as they see and do in their Age?*

Things learnt in Youth have taken root and habitude in the Person, but those learnt in Age are forgotten, because the Senses are much weakened in them.

149. *What kind of Covetousness is best?*

That of Time, when 'tis employ'd as it ought to be.

150. *Why is our Life compar'd to a Stage Play?*

Because the dishonest do occupy the place of the honest, and the worst sort the room of the good.

151. *Why do Dolphins, when they appear above the Water, denote some Storm or Tempest approaching?*

Because that at the beginning of the Tempest there do arise from the bottom of the Sea certain hot Exhalations and Vapours which heat the Dolphins, causing 'em to rise up and seek for cold.

152. *How comes things more quiet in the Night than in the Day?*

The motion of the Air, and the coldness of the Night, is the cause thereof, which coldness continues and hinders the motions.

153. *How come the Romans to call Fabius Maximus the Target of the People, and Marcellus the Sword?*

Because the one adapted himself to the Service of the Common-wealth, and the other was very eager to revenge the Injuries of his Country, and yet they were in the Senate join'd together, because the gravity of the one would moderate the courage and boldness of the other.

154. *Why does the shining of the Moon hurt the Head?*

Because it moves the Humours of the Brain, and cannot afterwards resolve them.

155. *If Water hath not nourish, why do Men drink it?*

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Water causes the Nutriment to spread through the Body.

156. *Why is Sneezing good?*

It purgeth the Brain, as the Milk is purged by the Cough.

157. *What is the Seat of the Affections of the Body?*

Joy dwelleth in the Spleen, Anger in the Gall, Fear in the Heart, and Lechery in the Liver.

158. *Why is hot Water lighter than cold?*

Because boiling Water hath lets ventosity, and is more light and subtle, the earthy and heavy substance, being separated from it.

159. *How comes Marsh and Pond water evil?*

By reason they are flegmatick, and do corrupt in Summer time; the finess of Water is turned into Vapours, and the earthiness doth remain.

160. *Why be studious and learned Men soonest bald?*

It proceeds from a weakness of the Spirits, or because want of digestion causes Phlegm to abound in them.

161. *Why doth too much watching make the Brain feeble?*

Because it encreases Choler, which dries and extenuates the body.

162. *How comes Steel glasses better for the Sight than others?*

Steel is hard, and doth present unto us more substantially the Air that receives the Light.

163. *How doth Love shew its greatest force, by making the fool become wise, or the wise become a fool?*

In attributing Wisdom to him that hath it not; for 'tis harder to build than to pull down, and ordinary Love and Folly are but an alteration of the Mind.

164. *How comes too much Labour bad for the Sight.*

Because it dries the blood too much.

165. *Why is Goats milk counted best for the Stomach?*

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Because 'tis thick, not slimy, and they feed upon boughs and wood rather than grafs.

166. *Why do Grief or Vexation bring grey Hairs?*

Because it dries, and Age is nothing else.

167. *How comes he the most merry that bath the thickest Blood?*

The Blood which is fat and thick makes the Spirits firm and constant, wherein consists the force of all Creatures.

168. *In your Opinion, which is hardest to obtain, the Love of a Person, or to keep it when obtain'd?*

To keep it, by reason of the Inconstancy of Man, who is quickly angry, and soon weary of a thing; hard to be got, and slippery to keep.

169. *Why do Serpents shun the Herb Rue?*

Because they are cold, dry, and full of Sinews, but the Herb Rue is of a contrary nature.

170. *How comes a Capon better to eat than a Cock?*

The Capon loses not its moisture, because he does not tread the Hens, and therefore is better.

171. *Why do we smell a thing a less in the Winter than in the Summer?*

Because the Air is thick, and less moveable.

172. *How comes hair to burn so quickly, as it does?*

Because the Hair is dry and cold.

173. *Why is Love compared to a Labyrinth?*

Because the entry and coming in is easy, and the going out impossible, or very hard.

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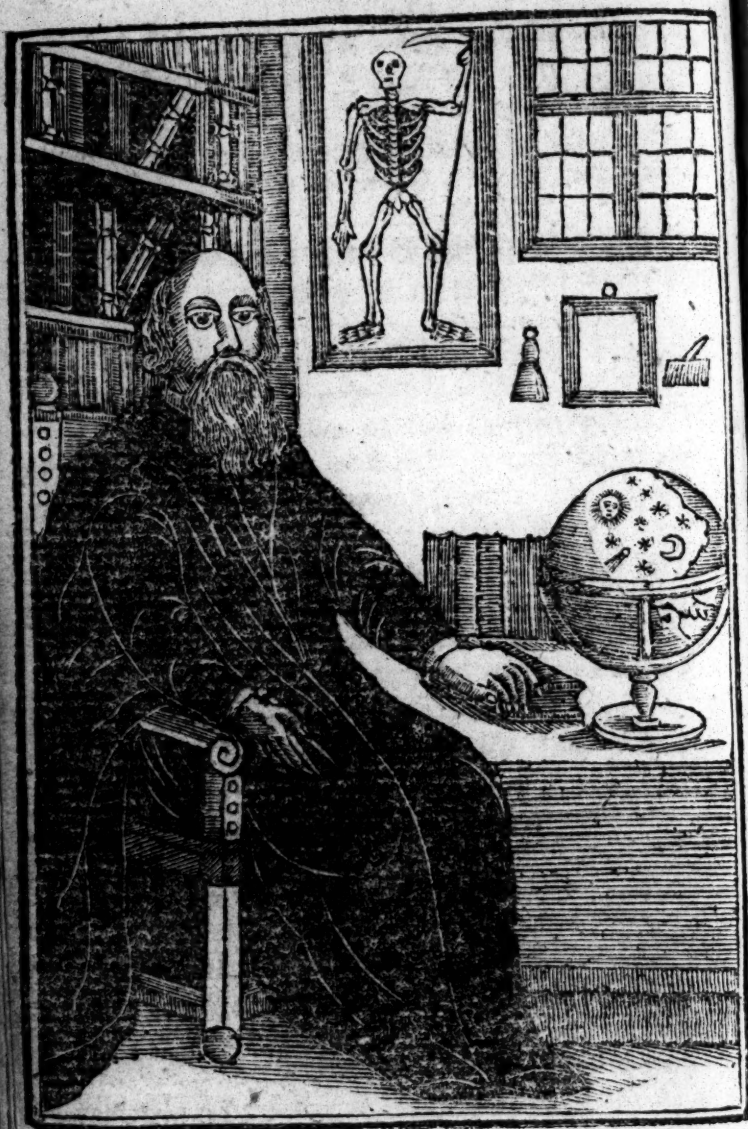
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ARISTOTLE'S ④
Last Legacy,

Unfolding the
Mysteries of NATURE
In the Generation of MAN:
TREATING

- I. Of Virginity, its Signs and Tokens, and how a Man may know whether he married a Virgin or not.
- II. Of the Organs of Generation in Women, with a Description of the Fabrick of the *Womb*.
- III. Of the Use and Action of Genitals in the Work of Generation.
- IV. Of Conception; and how to know whether a Woman has conceiv'd, and whether of a Male or Female.
- V. Of the Pleasure and Advantage of Marriage; with the unhappy Consequences of unequal Matches, and Miseries of Unlawful Love.
- VI. Of Barrenness, with Remedy against it; and the Signs of Insufficiency, both in Men and Women.
- VII. Directions to both Sexes how to manage themselves in the Act of Coition, or their Venereal Embraces.
- VIII. A *Vade Mecum* for Midwives and Nurses, containing particular Directions for the faithful Discharge of their several Employments.
- IX. Excellent Remedies against all Diseases incident to Virgins and Child bearing Women: Fitted for the Use of Midwives, Nurses and all such Persons only as are concerned in these Matters.

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THE INTRODUCTION.

WHEN the Almighty Architect of the World had framed the Heaven in the Beginning, and laid the Foundation of the Earth, and by his blessed Spirit moving upon the Abyss, had created a fair and beautiful World out of a rude Mass and undigested Chaos, and by his powerful Fiat had brought into Being all the several Species of Vegetables and Animals, and given even to the Plants and Vegetables, to have Seed themselves for the producing their several Kinds of Forms, and to the Animals, (which he created Male and Female) the Power of propagating their Species; and had adorn'd the World with all those beautiful and glorious Embellishments, that his Omnipotent Wisdom and Goodness saw fit and requisite for that great Guest he designed to bring into it; he at last created Man, as a Microcosm, or lesser World; to be the Lord of this greater World, not with a bare

The Introduction.

Fiat only, as he did the rest of his Creatures, but called (as it were) a Council of the Sacred Trinity about it, saying, Let us make Man in our own Image, after our own Likeness, &c. as the Divine Historian expresses: So that Man, in his Original, is a Ray of the Divinity, and the very Breath of the Almighty, and therefore it is said, God breathed into his Nostrils the Breath of Life, and he became a living Soul. Man being thus created, and made Lord of the World, had in himself at first, both Sexes; for the Text tells us, Male and Female created he them, and called their Name Adam: But yet till Adam was divided, he was still alone; and every Creature had a Mate, he was the Lord of all; so that in Paradise itself he seemed to be unhappy, wanting a Meet-Help; and therefore his munificent Maker, resolving to make him compleatly happy, divides himself from himself, that by a more agreeable Conjunction he might be united to himself again; and so of a Part of himself was formed Eve, whom Adam having never seen before, by a Sympathy of Nature, presently called, Bone of his Bone, and Flesh of his Flesh; and Adam having thus found a Meet-Help given him by his
Creator,

The Introduction.

Creator, he was now compleatly happy, and being blessed by the Almighty, had this Law also given him, To increase and multiply; he being endued with a natural Propension thereunto; and the Woman having a plastick Power given her by Nature for the Formation of the Embryo. This natural Inclination and Propension of both Sexes to each other, with the plastick Power of Nature, is only the Energy of the first Blessing and Command of the Almighty, which to this Day upholds the World.

This Mystery of the Generation of that noblest Piece of Creation Man, and the unfolding of the plastick Power of Nature, in the secret Workings of Generation, and Formation of the Seed in the Womb, is the Subject of the following Treatise: A Subject so necessary to be known by all the Female Sex, (the Conception and Bearing of Children being that which Nature hath ordained their Province) that many for want of the Knowledge hereof, perish with the Fruit of their Womb also, who, had they but understood the Secrets of Generation, displayed in this Book, might have been still in the Land of the Living.

'Tis therefore for the Use of such, that this Treatise is compiled; wherein the My-

The Introduction.

stery of Generation is not only unravelled, and the abstrusest Secrets of Nature made known, but the Obstructions and Hindrances of Generation are declared, and proper Remedies against all the Effects of the Womb directed.

If any say there are already Books enough of this Nature extant; I answer, there are indeed more Books of this Kind written, than can be read by those that most want them; some are so voluminous, that to read them takes up more Time than most can spare; and besides, are written in those abstruse Terms, that the Female Sex (I mean the generality of them) can hardly understand: Whereas this is adapted to their Capacities, and suits to their leisure Time, consisting of Plainness and Brevity. And if the last Words of Men ought to be most heeded, as being the truest Index of their Minds, and their most correct Thoughts, I need not doubt but that Aristotle's Last Legacy will find Acceptance, his other Works, not so correct as this, having been well received. I have no more to say, but that I hope the Reader will make that good Use of it, and receive that Benefit by it, which was designed by the Writer.

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Aristotle's Last LEGACY,

Fully unfolding the

Mysteries of NATURE

IN THE

Generation of MAN, &c.

CHAP. I.

*Of Virginity, what it is, its Signs and
Tokens, and how a Man may know
whether he marries a Virgin or not.*

THE Great Maker of the Uni-
verse, that gives all Creatures
Life and Being, and a Power in them-
selves to propagate their Kind or
Species even to the End of the
World, has to that End created them
Male and Female; and these two of

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contrary Natures and Qualities ; for in this Noble Pair, *viz.* Man and Woman, the Man is Hot and Dry, the Woman Cold and Moist ; and these two different Qualities uniting, are ordained by Nature for the Procreation of Children, the Seed of the Man being the efficient Cause, and the Womb of the Woman the Field of Generation, wherein the Seed is nourished, and the *Embryo* conceived and formed, and in due Time brought forth.

Since Woman then has so great a Part in the Generation of Man, I shall endeavour to shew how Nature has fitted her for it ; and because a Knowledge of the Disease (be it what it will) is half the Cure, I will give a brief Description of the several Parts or Members of Generation ; that so at any Time if any Part be affected, or out of Order, it may be the sooner rectified ; (for if Things be not spoken to the Understanding, they had as good not be spoken at all ; and therefore Plainness must be used) yet I hope I shall do it so as not to cause a guilty Blush in the Cheek of the Fair Sex.

And

And since the first State of Woman is Virginitie, Order and Method require that I speak something of that; and in speaking to it, I will first shew what it is, and then lay down some Signs and Tokens of it, and how it may be known, and then proceed to what I have before premised.

Virginitie is the Boast and Pride of the Fair Sex: Though they generally commend it to put it off; and that they may the sooner get a good Husband, and thereby lose it: And I think they are in the Right on't; for if they keep it too long it grows useless, or at least abates much of its Value: A stale Virgin (if such a Thing there be) being looked upon like an Old Almanack out of Date. Virginitie is the Chief, the Best, the First, the Prime of any Thing; and is properly the Integrity of Woman's Privities, not violated by Man, or known by him; it being the Property of a Virgin not to have known Man. But to come a little more closer: There is in young Maids, in the Neck of the Womb, a pendulous Production, called the *Hymen*, which is like the Bud of a Rose, half blown, and this is broke in the first

Act of Copulation with a Man, and from thence came the Word *Defloro*, to Deflower; because the taking away of Virginitie is called Deflowring a Virgin: For when this Rose-bud is expanded, Virginitie is wholly lost. Certain it is, there is in the first Act of Copulation, something which causeth Pain and Bleeding, which is an evident Sign of Virginitie: But what this is, Authors agree not: Some say it is a *Nervous Membrane*, or thin Skin, with small Veins, which bleed at the first Penetration of the Yard. Others say, it is four Carbuncles, or bits of Flesh, or little Buds, like Myrtle-berries; but these are plump and full in Virgins, but hang loose and flag in those that have used Copulation, being pressed by the Yard: Some have observed a fleshy Circle about the *Nymphæ*, or Neck of the Womb, with little obscure Veins, which makes the Membrane not to be Nervous, but fleshy.

There is no doubt, but that the Part which receiveth the Yard, is not in Women that have used a Man, as it is in Virgins; and yet it is not alike in all, which hath caused that diversity of Opinions both in Authors and Anatomists; for

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for this is not found in all Virgins : Excess of Lust, and Desire of a Man, in some, may break the *Hymen* or *Claustum Virginalē* ; sometimes when it itcheth they put in their Finger, and so break it ; and sometimes the Midwives break it in the Birth ; sometimes it is done by stopping of the Urine, Coughing, violent Straining or Sneezing : And therefore, if there be no bleeding at the first Penetration it is not always a Sign of Unchastity ; but where there is bleeding, it is an unquestionable Sign of Virginitie.

Leo Africanus makes mention of a Custom of the *Africans* at their Weddings, which was this ; after they were married, the Bridegroom and the Bride were shut up in a Chamber, whilst the Wedding Dinner was prepared ; and an old Woman stood at the Chamber Door, to receive from the Bridegroom a Sheet, having the bloody Tokens of the Wife's Virginitie, which she shewed in Triumph to all the Guests, and then they might feast with Joy : But if there was no Blood to be seen, the Bride was to be sent home to her Friends with Disgrace, and the disappointed Guests went sadly home without their Dinner. But notwithstanding

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standing this *African* Custom, I affirm that some honest Virgins have lost their Maiden-heads without Bleeding, and therefore are not to be censured, as many ignorant Men will do, who for want of this Token, cause their Wives to lead an uncomfortable Life all their Days: Those Coxcombs (though not Cuck-olds) fancying themselves to have Horns on their Heads, when it is no such Matter.

Some make the Straitness of the Privities to be a Sign of Virginitie; but this is no certain Rule; for much depends upon the Age, Habit of Body, and other Circumstances: Tho' it cannot but be acknowledged that Women that have used carnal Copulation, are not so strait as Virgins; yet this can be no certain Argument of Virginitie; for after often repeated Acts of Venery, the Privities may be made so strait by the use of astringent Medicines, that a Whore may be sometimes taken for a Virgin: And *Culpepper* mentions a Woman that was married, who desiring to appear a Virgin, used a Bath of *Comfry Roots*, whereby she deceived those with whom she had to do.

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Some there are that make Milk in the Breast a Sign of lost Virginity; not considering there is a two fold Milk, the one of Virgins is a Malady contrary to Nature, the other is Natural: The first is made of Blood that cannot get out of the Womb, and so goes to the Breasts, being nothing but a superfluous Nourishment that is turned into Milk by the Faculty of the Breasts, without Knowledge of a Man; the other is only when there is a Child either in the Womb, or born, yea the Milk differs very much, both in respect of the Blood and Diversity of Veins that bring it to the Breasts; and tho' both White, yet that of the Virgins is thinnest, and less in Quantity: neither is it so sweet. And therefore, if Virgins happen to have such Milk, they are not for that Reason to be deem'd Unchaste.

Upon the whole Matter, when a Man marries, and finds upon lying with his Wife, the Tokens of her Virginity, he has all the Reason in the World to be satisfied he has married a Virgin: But if on the contrary he finds them not, he has

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he has no Reason to suspect her of Unchastity, as if she were not a Virgin; since the *Hymen*, or *Glastrum Virginal*e, may be broken so many other Ways, and yet the Woman be both Virtuous and Chaste.

And thus much I thought myself bound to say in the Behalf of the Female Sex, who are often accused and suspected of Dishonesty, when there is no Occasion for it.

C H A P. II.

*Of the Organs of Generation in Women, with a Description of the Fa-
brick of the Womb.*

IN Describing the Organs of Generation in Women, I shall use all possible Plainness and Perspicuity; and shall not be afraid (since I design nothing but the Instruction of the Ignorant for their own good Safety) to speak so as I may be understood by the meanest Capacity, and say with the Motto of the Royal Garter, *Honi Soit qui mal y pense*.

In the Genitals of Women there are several Parts, which must be distinctly
spoken

spoken to: That which appears to view at the Bottom of the Belly, is the *Fissura Magna*, or the great Clift or Sciffure, of an Oval Form, with its Hair about it, also the Lips which Nature designed, to keep the internal Parts from Cold and Dust: These are called by the general Name of *Pudenda*, from Shame-facedness, because a Woman is ashamed when those Parts are discovered, or made bare. The *Fissura Magna* reaches from the lower Part of the *Os Pubis*, near to the *Anus*; but it is closer in Virgins than in those which have borne Children, and has two Lips, which toward the *Pubes* grow more full and thick, and meeting upon the Middle of the *Os Pubis*, make that rising Hill call'd *Mons Veneris*, or the Mount of *Venus*.

The next Thing is the *Nymphae*, or Wings, which appear when the Lips are sever'd, and are framed of spongy or soft Flesh, and of a red Colour, two in Number, joined in an acute Angle, producing there a fleshy Substance composing the *Clytoris*, and both in Form and Colour, resembling the Comb of a Cock.

The *Clytoris* is a finewy and hard Body

dy, full of spongy and black Matter within; and in form represents the Yard of a Man, and is subject to Erection and Falling as that does. This is that which is the Seat of Venereal Pleasure, and gives Women delight in the Act of Copulation; for without this a Woman neither desires Coition, nor hath Pleasure in it, nor conceives by it. The *Clytoris* sometimes grows out of the Body two Inches, but this very seldom happens. And some think that *Hermaphrodites*, or those that have the Genitals both of Men and Women, are only such Women in whom the *Clytoris* hangs out extremely, and so resembles the Form of a Yard; and I am almost inclined to be of their Opinion, especially considering that the hanging out of the *Clytoris* is generally occasioned thro' extreme Lust; and both Reason and Authority demonstrate, that the higher the *Clytoris* is in Women, the more violent are their Desires carried after Coition, and consequently the more lustful.

In the fourth Place, under the *Clytoris*, and above the Neck of the Womb, are the fleshy Knots or Carbuncles, placed behind the Wings, and are like Myrtle

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tle-berries placed one against another, in which Place is inserted the Orifice of the bladder, for the Passage of the Woman's Urine: So that the Urine of the Woman comes not through the Neck of the Womb, neither is the Passage of the Urine common as in Men, but particularly by itself.

Near the Orifice of the Womb, as I said before, there are the Carbuncles, or fleshy Knobs, in Number four, in form like Myrtle-berries; in Virgins these are round and plump, but in Women that have used Copulation, they are loose and flagging, and often quite extinguished, so that the Inside of the Neck of the Womb appears smooth; the uppermost of them is largest, and forked, the others are below this on the Sides, but they all serve to keep back the Air, or any other offensive Thing, from entering the Neck of the Womb. These Carbuncles or Knobbs are joined together by a thin or sinewy Skin or Membrane, full of small Veins; this Membrane hath a Hole in the midst of the Passage of the Monthly Courses, about the bigness of the Top of one's little Finger, in such as are in years fit for Marriage: This is that noted Skin

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Skin call'd *Hymen*, of which I have spoken in the former Chapter, and which is a certain Sign of Virginity wherever it is found, for the first Act of Copulation surely breaks it: Tho', as I said before, it may be broken without any Act of Copulation, but it is most generally broken by it.

Authors have been of divers Opinions concerning this *Hymen*, or mark of Virginity; some affirming it to be one Thing, and some another, but whatever it be, this is an undoubted Truth, that it hath certain Veins in it, which bleed in the breaking; and that bleeding shews it to be then first broke, and consequently the Person to be a Virgin: And I do believe, that all Virgins have it at first, it being the Mark that God gave to the *Hebrews* to try their Virginity by; and I cannot believe God would give that for a certain Sign of Virginity which is not always to be found. And though it may be broke without Copulation, yet young Maidens ought to be very chary of it, since their Honour does so much depend upon preserving it. For Men are not bound to believe it was broken by Accident, though perhaps

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haps it might be so: To which end they ought to correct and expel all sharp and corroding Humours, which sometimes gnaw it in sunder; and also to avoid all violent Exercises, which may overstrain them; and by all Means touching of it with their Fingers. I have in the former Chapter told you, that the *Carbuncles*, or fleshy Knobs, together with the *Hymen*, represent the Form of a half blown Rose, from whence, to deflower a Virgin had its Original.

The next Thing to be spoken of, is the Neck of the Womb, which is nothing but the Distance that is between the privy Passage and the Mouth of the Womb, into which the Yard goes in the Act of Copulation; which in some Women is eight Inches in length: Its Substance without is fleshy, but within skinny, and exceedingly wrinkled, that it may the better retain Seed, ejected in the Act of Copulation; and also that it may dilate and stretch in the Woman's Labour, and the Passage may be the wider for the birth of the Child. The Length of the Neck of the Womb is very necessary for two Reasons: First, That it may be filled with Abundance
of

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of Spirits and there be dilated, for its better taking hold of the *Penis* or Yard, great Heat being required in such Motion: which becoming more intent or exquisite by the Act of Friction, consumes a great Quantity of Moisture, which they ought to be large Vessels to supply. Secondly, because the Terms or Monthly Courses make their Way through them: On which Account Women with Child sometimes continue their Purgation, for although the Womb be shut, yet the Passage in the Neck of the Womb, through which these Vessels pass, open.

I will only observe further, that as soon as Man penetrates the *Pudendum*, there appear two little Pits or Holes; these contain a Humour, which by being pressed out in the Time of Copulation, gives great Delight to a Woman.

Having thus spoken of the Organs of Generation in Women, I shall now describe the Fabrick of the Womb.

The Womb is joined to its Neck, in the lower Part of the *Hypogastrium*, and is placed between the Bladder and the strait Gut. Its Parts are two: The Mouth of the Womb, and the Bottom
of

of the Womb: The Mouth or Entrance may be both dilated and contracted, much like a Purse: for tho' in the Act of Copulation it be big enough to receive the *Glans* or Nut, or Top of a Man's Yard; yet after Conception it is so close shut, that it will not admit the Point of a Bodkin to enter; and after this at the Time of Delivery it dilates itself again so wide, that it makes Room enough for the Child to come forth; which is so wonderful a Thing, that all Men must acknowledge, the Wisdom and Goodness of our great Creator is eminently to be seen in it.

Its Figure is almost perfectly round; and in Virgins exceeds not the Bigness of a Walnut, yet after Conception dilates itself gradually, so that it is able both to contain the Child and all its Appurtenances.

It is thick in Substance, insomuch that it exceeds a Thumb's Breadth: Which after Conception is so far from decreasing that it augments very much; and for to strengthen it the more it is interwoven with *Fibres* over-thwart, which are both strait and winding; and its proper Vessels are Veins, Arteries, and

and Nerves; among which there are two little Veins, which pass from the spermatic Vessels to the bottom of the Womb, and two larger from the Hypogastrics, which touch both the bottom and the Neck; the Mouth of the Veins piercing as far as the inward Cavity.

Also the Womb hath two Arteries on each Side the spermatick Vessels, and the Hypogastric, which still accompany the Veins: also divers little Nerves that are knit and entwined in the Form of a Net, and extended to the *Pudenda*, placed chiefly for Sense and Pleasure, moving by way of Sympathy between the Head and the Womb.

The Stones and Testicles in Women differ in several Respects from those of Men; and that in relation to their Place, Form, Figure, &c. As to the Place in Men they are without the belly, but in Women within; as to their bigness, they are far less in Women than in Men; and to their Form, they are rugged and uneven, but in Men they are smooth: In Men they are stayed by Muscles, but in Women by Ligatures; also they differ in Figure; for in Women they are depressed and flattish,
but

but in Men they are Oval: In Men they have four Skins, as being without the Belly, and so expos'd to Injuries; whereas in Women, where Nature has placed them within, they have but one. Their Substance is also more soft than those of Men; and lastly, their Temperature is colder than those of Men are. Their Office is to contain the *Ovum*, or Egg, according to our modern Authors. But the Ancients are of Opinion, that they serve to concoct the Woman's Seed; and so have the same Office in Women, as the Stones have in Men. But as to the Woman's having Seed, it is strongly oppos'd by some, and as strongly contend- ed for by others: I will therefore set down the Opinions of both, having first made an End of the Description of the several Parts belonging to the Generation in Women, which is what I am now upon.

I come next to speak of the Sperma- tick Vessels in Women, which are di- vided or distinguished by preparing Ves- sels, and carrying Vessels; the prepar- ing Vessels are the same in Number as in Men, which are four, two Veins and two Arteries, not differing from those in

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a Man,

a Man, but only in their Largeness and Manner of Insertion; the right Vein issuing from the Trunk of the *Vena Cava* (which is the great Vein that receives the Blood from the Liver, and distributes it by its Branches to all the Body) under the Emulgent Vein, which is one of the chief Branches of the hollow Veins, passing to the Reins; but the left springeth from the Emulgent of the same Side: Both the Arteries issue from the great Artery called *Aorta*, because it is the Noblest and the Mother of all the Rest: These preparing Vessels are much shorter in Women than in Men, because their Passage is shorter; the Stones of a Woman, as I have already noted, lying within the Belly, but those of Men without; but then what they want in Length they have in their various Wreathings and Contortions, which are far more than in Men, that the Substance they carry may be the better prepared; and therefore their often turning too and fro, and winding in and out, makes Amends for the Shortness of the Passage. Observe also, that these Vessels, are not united, as they are in Men before they come to the Stones, but are divided into two Branches,

Branches, whereof the greater only goeth to the Stones, and the lesser endeth in the Womb, both for the Nourishment of itself and the Infant, and that Part of the Courses may pass through these Vessels; these Spermatick Veins receive the Arteries as they pass by the Side of the Womb, and so there is a Mixture between the vital and natural Blood that thereby the Work of Generation might be better wrought. And thus much for preparing Vessels.

The *carrying Vessels*, called *Vasa Deferentia*, (that is, Vessels which carry the Seed from the Stones to the Seminal Vessels) arise from the lower Part of the Testicles; and are in Colour white, but in Substance sinewy; they pass not strait to the Womb, but are wreathen, that the Shortness of the Way may be compensated by their various Turnings and Windings; and as they come near to the Womb, they grow broader.

The *ejaculatory Vessels*, are two Passages on each Side of the Womb, and hardly differ in Substance from the Spermatick Veins: They rise from the Bottom of the Womb, but reach not either to the Stones, or to any other Part, but

are shut up and unpassable, adhering to the Womb, as the *Colon* does to the *Cind-gut*, winding half way about. Although the Stones are at a Distance from them, and don't so much as touch them, yet are they fasten'd to them by certain Membranes much resembling the Wings of a Bat, through which certain Veins and Arteries, that pass from the End of the Testicles, have their Passages, proceeding from the Corners of Horns of the Womb to the Testicles; being the proper Ligaments by which the Testicles and the Womb are knit together; and these Ligaments in Men are call'd the *Cremasters*, which are the Muscles that hold up the Stones; of which I shall speak further when I treat of the Organs of Generation in Man.

C H A P. III.

*Of the Use and Action of the Genitals,
in the Work of Generation.*

THE Use of the External Parts, commonly call'd the *Pudenda*, are design'd to cover the great Orifice, or
Fissura

Fissura magna; and the Use of that is to receive the Yard in the Act of Copulation, and to give Passage to the Child at the Birth; and also a Passage for the Urine. The Use of the Wings and Knobs, like Myrtle-berries, are for the Security of the internal Parts, shutting the Orifice and Neck of the Bladder; and by their swelling up to cause Titillation and Delight in those Parts, and also to hinder the involuntary Passage of the Urine. The Action of the *Clytoris* in Women, is like that of the Yard in Men, which is Erection; and its outer End is like the Glans, or the Top of the Yard, and has the same Name; and as the Glans in Man is the Seat of the greatest Pleasure in Copulation, so is this in Women.

The Action and Use of the Neck of the Womb, is equal with that of the Yard, and is occasion'd several Ways: For, *First*, It is erected and made strait for the Passage of the Yard to the Womb in the Act of Copulation; and then whilst the Passage is repleated with Spirit and vital Blood, it becomes more strait for embracing the Yard; and as touching the Convenience of Erection, it is twofold: *First*, If the Neck of the Womb

was not erected, the Yard could have no convenient Passage to the Womb: And in the *Second Place*, it hinders any Damage that may happen thro' the violent Concussion of the Yard in the Time of Copulation.

And as for those Vessels that make their Way thro' the Neck of the Womb, their Office is to replenish it with Blood and Spirits, that so as the Moisture consumes, by the Heat contracted in Copulation, it may by those Vessels be renew'd: But their chief Business is to convey Nourishment to the Womb.

The Womb has many properties attributed to it: and the *First* is the Retention of the Seed, as the Ancients speak, or of the foecundated Egg, as others would have it; and this properly is called Conception: And, in the *Second Place*, to cherish and nourish it, till Nature has framed the Child, and brought it to Perfection: And, *Thirdly*, it worketh very strenuously in sending forth the Birth, when the Time of its remaining there is expired, at which Time it stretcheth forth itself in a very wonderful Manner.

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The Use of the preparing Vessels, is to convey the Blood to the Testicles, Part of which is spent in the Nourishment of them, and the Production of those little Bladders (in all Things resembling Eggs) through which the preparing Vessels run, and are obliterated in them, this is done by the *Arteries*; and as for the Veins their Office is to bring back what Blood remains from the aforesaid Uses.

These Vessels (as we have already said) are much shorter in Women than in Men, by Reason of their Nearness to the Stones; which Defect is sufficiently repaired by the many Windings and Turnings to which they are subject; dividing themselves in the middle Way into two Branches, though not of an equal Bigness, for one is greater than the other.

The Stones in Women are of that Use, that if they are defective, the Work of Generation ceases; for though (according to the modern Opinion) those little Bladders which are in their outward Superficies, contain nothing of Seed, yet they contain several Eggs (uncertain as to their Number, though generally about Twenty) one of which Eggs being impregnated by the spiritous Part of Man's

24 *Aristotle's Last Legacy.*

Seed in the Act of Coition, descends into the Womb, and in the Time Nature has appointed, becomes a living Child.

Having thus given an Account of the Use and Action of the Genitals, in the Act of Generation, I shall now shew you the Opinion of both the Ancients and Moderns touching the Woman's contributing Seed for the Formation of the Child, as well as the Man's; which was the Opinion of the Ancients, but is denied by our modern Enquirers into the Secrets of Nature.

Though it is apparent (say the Ancients) that the Seed of Man is the principal Efficient, and Beginning of Action, Motion, and Generation, yet that the Woman affords Seed, and contributes to the Procreation of the Child, is evident from hence: That the Woman has Seminal Vessels, which had been given her in vain, had she wanted feminal Excrecence; but since Nature doth nothing in vain, it must be granted, they were made for the Use of Seed and Procreation: and fix'd in their proper Places to operate and contribute Virtue and Efficacy to the Seed; and this, say they, is farther prov'd from hence, that if Wo-

men

men at the Age of Maturity, use not Copulation to eject their Seed, they often fall into strange Diseases, as appears by young Women and Virgins, and also it is apparent, that Women are never better pleased than when they are often satisfied this Way; which argues the Pleasure and Delight they take therein; which Pleasure and Delight, say they, is double in Women to what it is in Men; for as the Delight of Men consists (in Copulation) chiefly in the Ejection of the Seed; so Women are delighted both by the Ejection of their own and the Reception of Men's.

But against all this, our Modern Writers affirm, that the Ancients were very erroneous; forasmuch as the Testicles in Women do not afford Seed, but are two Eggs, like those of Fowls, or other Creatures; neither have they any such Office as those of Men, but are indeed an *Ovarium*, a Receptacle for Eggs; wherein these Eggs are nourished by the Sanguinary Vessels dispersed thro' them; and from thence one or more (as they are foecundated by the Man's Seed) are conveyed into the Womb by the *Oviducts*: And the Truth of this, say they, is

26 Aristotle's *Last Legacy*.

so plain, that if you boil them, their Liquor will have the same Taste, Colour, and Consistency, with the Taste of Birds Eggs: And if any object, that they have no Shells, they answer, that signifies nothing, for the Eggs of Fowls, while they are in the Ovary, nay, after they are fallen into the Uterus, have no Shell; and though they have one when they are laid, yet it is no more than a Fence which Nature has provided for them against outward Injuries, they being hatched without the Body; but those of Women being hatched within the Body have no need of any other Fence than the Womb to secure them.

And they further say, There are in the Generation of the *Fœtus*, or Conception, or young one, two Principles, Active and Passive; the Active is the Man's Seed, elaborated in the Testicles, out of the Arterial Blood and Animal Spirits: The Passive Principle is the *Ovum*, or the Egg, impregnated by the Man's Seed: For to say that a Woman has true Seed, is (they say) erroneous. But the Manner of Conception is thus; the most spirituous Part of Man's Seed, in the Act of Copulation, reaches up to the

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the *Ovarium*, or Testicles of the Woman (which contain divers Eggs, sometimes more, sometimes fewer) impregnates one of them, which being convey'd by the *Oviducts* to the Bottom of the Womb, presently begins to swell bigger and bigger, and drinks in the Moisture that is plentifully sent thither, after the same Manner that Seeds in the Ground suck the fertile Moisture thereof to make them sprout.

But notwithstanding all this, *Culpepper*, in his Directory for Midwives, pag. 46. positively affirms, that the Testicles or Stones of a Woman are for the Generation of Seed; and in the Act of Copulation the Woman emits the Seed as well as the Man; and says, that to deny it, is both against Reason and Experience. I will not undertake to determine the Controversy, but leave the Reader to judge for himself, and proceed (having according to the Custom of *England*, given Women the Preference) to describe the Organs of Generation in Man; for although the Womb be the Field of Generation, yet there will be no Encrease till the Seed of Man (as the principal Efficient in Generation) be sown therein.

C H A P. IV.

Of the Instruments or Organs of Generation in Man.

THE *Penis* or Yard of the Man, (being the principal Instrument of Generation) is called so, from its hanging without the Belly; and it consists of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments, and is long and round: It is ordained by Nature both for the Passage of the Urine and the conveying of the Seed into the Matrix. It hath some Parts common with it to the rest of the Body, as the Skin and the *Membrosa Carnosa*, or fleshy Membrane; and some Parts it has peculiar to itself, as the two nervous Bodies; the *Septum*, the *Urethra*, or *Glans*, the four *Muscles*, and the *Vessels*.

The *Skin*, which the *Latins* call *Cutis*, is full of Pores, thro' which the Sweat, and fuliginous, or sooty black Vapours of the third Concoction (which concocts the Blood into Flesh) pass out: These Pores are very many and thick, but hardly visible to the Eye, and when

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the Yard stands not, it is flabby; but when it stands, it is stiff; this Skin is very sensible, because the Nerves concur to make up its Being.

The *Carnis Membrana*, or fleshy Skin, is so called, because it lieth between the Flesh, and passeth in other Parts of the Body, underneath the Fat, and sticks close to the Muscles; not that there is any Fat in the Yard, only a few superficial Veins and Arteries pass between the former Skin and this, which when the Yard stands, are visible to the Eye. These are the Parts common both to the Yard, and the rest of the Body. Now I will speak of the Parts peculiar to itself, and first of the two nervous Bodies.

The two nervous Bodies are surrounded with a thick white nervous Membrane; but are spongy within, and full of black Blood; the spongy Substance of the inward Part of it, seems to be woven together like a Net, and consists of innumerable Veins and Arteries; the black Blood contained therein is very full of Spirits; and the Desire of Copulation adds Heat to them, which causeth the Yard to stand; and the hollow spongy Inter-

30 Aristotle's *Last Legacy*.

Intermixture or Weaving, was ordained on Purpose to hold the Heat or Venereal Spirits, that the Yard may not fall, before it has done its Work; these two Side Ligaments of the Yard, where they are thick and round, spring from the lower Part of the Share Bone, and at their Beginning are separated the one from the other, and resemble a Pair of Horns, or the Letter Y, where the *Urethra*, that is, the common Channel of Urine and Seed, passeth between them.

The *Septum* is in Substance white and nervous, or sinewy, and its Office is to uphold the two Side Ligaments and the *Urethra*.

The *Urethra* is in Substance sinewy, thick, soft, and loose, like to that of the side Ligaments before mentioned: It begins at the Neck of the Bladder, and so passeth to the *Glans*: In the Beginning of it are three Holes; one in the Midst which is largest, which receives the Urine into it; the other two are smaller, which are sent by each seminal Vessel to it, by which it receives the Seed.

The Muscles of the Yard are four, two on each Side. Now a Muscle is an Instru-

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Instrument of voluntary Motion, without which no Part of the Body can move itself: It consists of fibrous Flesh to make up its Body of Nerves for its Sense, of Veins for its Nourishment, of Arteries for its vital Heat, of a *Membrana* or Skin to knit together, and to distinguish one Muscle from another, one of each Side is shorter, and thicker than the other, and their Use is to erect the Yard and make it to stand, and are therefore called *Erectors*; the other are longer and smaller; and their Office is to dilate and open the lower Part of the *Urethra*, or Channel, both for making Water, and voiding the Seed; and these are called *Accelatores*.

The *Glans* is the extream Part of the Yard, soft, and of an exquisite Feeling, by Reason of the Thinness of the Skin wherewith it is covered: It is covered with the *Preputium*, or Foreskin, which the Jews were commanded to cut off the eighth Day.

The Skin in some Men cover the Top of the Yard quite close, but in others it doth not; which moving up and down in the Act of Copulation, brings Pleasure both to the Man and Woman:

The

32 Aristotle's *Last Legacy*.

The Ligaments by which the *Præputium* is tied to the *Glans*, is called *Frænum*, or the Bridle.

The Vessels of the Yard are Veins, Nerves, and Arteries; Some Veins and Arteries pass by the Skin, and are visible to the Eye; others pass by the inward Part of the Yard, the Arteries being dispersed through the Body of the Yard exceeding the Dispersion of the Veins, for the right Artery is dispersed to the left Side, and the left Artery to the right Side; it hath also two Nerves, the lesser of which is bestow'd upon the Skin, the greater upon the Muscles and Body of the Yard.

Having thus describ'd the Yard, I shall now speak of the Stones or Testicles; which are so called because they testify or witness for him that has them, that he is a Man. Their Number every one knows to be two; their Substance is white, soft, and spongy; their Form is oval, but the Bigness is not alike; for in some they are bigger than in others; each Stone hath a Muscle, which the Learned call *Cremasters*, deriving it from the Greek Word *κρεμαίνω*, which signifies *to hold up*, because they pull up the Stones

Stones in the Act of Copulation, that so the Vessels being slackened, may the better void the Seed.

The Use of the Stones is to convert Blood and Spirit into Seed, for the Procreation of Man, and to add Strength, Heat and Courage to Man; as appears from Eunuchs, who having lost their Stones, are neither so Hot, Strong, nor Valiant as other Men.

To the upper Part of the *Testes* are fixed the *Epidimides*, or *Petestæ*, from whence arise the *Vasa Deferentia*, or *Ejaculatoria*; which when they come to the Neck of the Bladder, deposite the Seed into the *Vesicula Seminales*; which are two, each like a Bunch of Grapes, which emit the Seed into the *Urethra* in the Act of Copulation: As for the preparing and carrying Vessels, which prepare the Blood and Vital Spirits, and carry them to the Testicles, where they are elaborated into Seed, I have spoken of them in the Chapter of the Genitals of Women; and since they differ so little from those of Men, I shall not need to repeat what I have said before.

CHAP. V.

Of Conception; and how a Woman may know whether she hath conceived or no; and whether a Male or Female.

THE Natural Instinct that Nature has implanted in Men and Women, to propagate their own Species, puts them upon making Use of those Ways that Nature has ordained for that End, which after they have made Use of, the Woman many Times through Ignorance of her having conceived, or Want of that due Care she ought to take, is little better than a Murderer of her own Child, tho' she intends it not: for after Conception, finding herself not well, and through Ignorance not knowing what the Matter is, they run to a Doctor, and enquire of him; and he knowing nothing but what they tell him, and not thinking of their being with Child, gives them some strong Cathartical Portion, which destroys the Conception. And some others there are, that out of a foolish bashful Coyneſs, though they do know they have conceived, yet will not

not confess it, that they might be instructed to order themselves accordingly: Those that are so coy, may in Time learn to be wiser; and for the Sakes of those that are ignorant, I shall set down the Signs of Conception, that Women may thereby know whether they have conceived or not.

Signs of Conception.

If under the Eye the Vein be swell'd, that is, under the lower Eye lid, the Veins in the Eyes appearing clearly, and the Eye something discoloured: if the Woman have not the Terms upon her, nor watched the Night before, you may certainly conclude her to be with Child: And this appears most plainly just upon her Conception, and the first two Months I never knew this Sign to fail.

Keep the Urine of the Woman close in a Glass three Days, and then strain it through a fine Linen Cloth; if you find small living Creatures in it, she is most assuredly conceived with Child; for the Urine which was before Part of her own Substance, will be generated as well as its Mistress.

36 *Aristotle's Last Legacy.*

A Coldness and Chilness of the outward Parts after Copulation: the Heat being retir'd to make Conception.

The Veins of the Breasts are more clearly seen than they were wont to be.

The Tops of the Nipples look redder than formerly.

The Body is weakened and the Face discolour'd.

The Belly waxeth very fat, because the Womb closeth itself together, to nourish and cherish the Seed.

If cold Water be drank, a Coldness is left in the Breasts.

Loss of Appetite to Victuals, sour Belchings, and exceeding Weakness of Stomach.

The Breasts begin to swell and wax hard, not without Pain and Soreness.

Wringing or griping Pains, like the Cramp, happen in the Belly, about the Navel.

Divers Appetites and Longing are engendered.

The Veins of the Eyes are clearly seen, and the Eyes seem something discoloured, as a Looking-Glass will shew you. This is an infallible Sign.

The

The Excrements of the Guts are voided painfully, because the Womb swelling, thrusteth the right Gut together.

Take a handsome green Nettle, and put it into the Urine of the Woman; cover it close, and let it remain a whole Night; if the Woman be with Child, it will be full of red Spots on the Morrow; if she be not, it will be blackish.

There are several other Rules of this Nature, but these be the best, and some of them seldom fail.

Now because many are mighty desirous to know whether they be with Child of Male or Female, I will in the next Place lay down some Rules whereby you may make a Judgment in that Case.

Signs of the Male Child.

The Woman breeds a Boy easier and with less Pain than Girls, and carries her Burden not so heavily, but is more nimble in stirring.

The Child is first felt by her on the right Side; for the Ancients are of Opinion that Male Children lie on the
right

38 *Aristotle's Last Legacy*

right Side of the Womb. The Woman when she riseth up from a Chair, doth sooner stay herself upon her Right-hand than on her Left.

The Belly lies rounder and higher, than when it is a Female.

The right Breast is more plump, and harder than the left; and the right Nipple redder.

The Colour of a Woman is more clear, and not so swarthy, as when she conceives a Girl.

The contrary to these, are Signs of the Conception of a Female, and therefore it is needless to set them down.

But I will add the following, they having been the Result of my own Experience, and which I never knew fail.

If the Circle under the Woman's Eyes, which is of a wan blue Colour, be more apparent under the right Eye, and the Veins most apparent in her right Eye, and then most discoloured, she is with Child of a Boy: If the Marks be most apparent in her left Eye, she is with Child of a Girl.

Again, Let her milk a Drop of her Milk in a Bason of fair Water; if it sinks to the Bottom, as it drops in, round, in
a Drop,

a Drop, it is a Girl she is with Child of, but if it be a Boy, it will spread and swim at Top. This I have often tried, and it never failed.

But before I make an End of this Chapter, I shall lay down some Rules that Women ought to observe, in order to Conception, and likewise what they should do after Conception, to prevent Miscarriage.

What Women ought to observe, in order to Conception.

Women that are desirous to have Children, in order thereunto, must give themselves to moderate Exercise; for Idleness and want of Exercise are very great Enemies to the Generation Work; and those that will observe it, shall find that your City Dames, that live High, and do nothing, seldom have Children, or if they have, they seldom live; whereas the poor Women, that accustom themselves to Labour, have many Children, and those strong and lusty. Nor need we wonder at it, if we consider the Benefit that comes by moderate Exercise and Labour: For it opens the Pores

40 *Aristotle's Last Legacy.*

Pores, quickens the Spirits, stirs up the Natural Heat, strengthens the Body, Senses and Spirits, and comforts the Limbs, and helps Nature in her Exercises, of which the Procreation of Children is none of the least.

Next to moderate Exercise, she must avoid all Manner of Discontent and the Occasion of it: for Discontent is a great Enemy to Conception: But Discontent is not so great an Enemy to Conception, but Contentment and Quietness of Mind are as great Friends to it; for Content dilates the Heart and Arteries, whereby the vital Blood or Spirit is sufficiently distributed throughout the Body; and thence arise such Affections as please, recreate and refresh the Nature of Man; as Hope, Joy, Love, Gladness and Mirth. Nor does it only comfort and strengthen the Body, but also the Operations and Imaginations of the Mind; For all agree, that the Imagination of the Mother works forcibly upon the Conception of the Child; and therefore Women ought to take great Care that their Imagination be pure and clear, that their Children may be well-formed.

Ano-

Another Thing that Women ought to do, in order to Conception, is to keep the Womb in good Order: And to that End, see that the *Menstrues* come down as they ought to do; if they are discolour'd, then they are out of Order, but if the Blood come down pure, then the Woman will be very prone to conceive with Child, especially if they use Copulation a Day or two after their Monthly Terms are stayed.

Another Thing a Woman ought to observe that would conceive, is, That she use not the Act of Copulation too often; for Satiety gluts the Womb, and makes it unfit to do its Office: There are two Things demonstrate this; one is, That common Whores (who often use Copulation) have seldom any Children; the other is, That those Women whose Husbands have been long absent, after they come again, conceive very quickly.

And then let the Time of Copulation be convenient, that there may be no fear of Surprize, for Fear hinders Conception.

And then let the Time of Copulation be natural, and not stirred up by Provocatives:

vocatives: And observe also, That the greater the Woman's Desire of Copulation is, the more subject she is to conceive.

A Loadstone carried about a Woman, causeth not only Conception, but Concord between Man and Wife.

Things necessary for Women to observe after Conception.

Women are very subject to Miscarriages in the two first Months after Conception, because then the Ligaments are weak, and soon broken. To prevent which, let the Woman every Morning drink a good Draught of Sage-Ale, and it will do her Abundance of Good.

But, if Signs of Abortion or Miscarriage appear, let her lay a Toast dipt in Tent, in case Muskadel cannot be gotten to her Navel, for this is very good; or let her take a little Garden Tansey, and having bruis'd it, sprinkle it with Muskadel, and apply it to the Navel, and she will find it much better. Also Tansey infused in Ale, like Sage-Ale, and a Draught drank every Morning, is most excellent for such Women as are subject

subject to Miscarriages: Also take Juice of Tansey, clarify it, and boil it up into a Syrup, with twice its Weight in Sugar, and let a Woman take a Spoonful or two of it in such Cases, it will be an excellent Preservative against *Miscarrying*.

Also let the Air be temperate, Sleep moderate, avoiding Watching, and immoderate Exercise, with disturbing Passions, loud Clamours, and filthy Smells; and let her abstain from all Things which may provoke either the Urine, or the Courses: And also from all sharp and windy Meats, and let a moderate Diet be observed.

If the Excrements of the Guts be retained, lenify the Belly with Clysters made of the Decoction of Mallows, Violets, with Sugar and common Oil; or make Broth of Burrage, Bugloss, Beets, Mallows, and take therein a little Manna: But on the contrary, if she be troubled with a Looseness of the Belly, let it not be stopped without the Judgment of a Physician; for all Uterine Fluxes have a malignant Quality in them, which must be evacuated and removed before the Flux be stayed.

C H A P. VI.

Of Barrenness, with Remedies against it, and the Signs of Insufficiency both in Men and Women.

HAVING in the foregoing Chapter treated of Conception, with the Signs, and given Direction to the Women both before and after Conception; I will in this Chapter treat of the Opposite to Conception, to wit, *Barrenness*.

If it is a Blessing to have Children, as undoubtedly it is, then certainly Barrenness must be a great Curse: And indeed in Holy Writ it is so accounted; and therefore some are threatned, that they shall die Childless; and the Wife of *Jacob*, even his beloved *Rachel*, cried out to him, *Give me Children or else I die*: It was indeed a passionate Expression, and fell out according to her Words, for she had Children, and died in Child Bed. But to the Subject in Hand, which is Barrenness.

Barrenness is threefold, to wit, either Natural, or Accidental, or against Nature.

Natural

Natural Barrenness is, when a Woman is barren, though the Instruments of Generation are perfect both in herself and Husband, and no preposterous, or Diabolical Course used to cause it; and neither Age nor Diseases, nor any natural Defect hindring, and yet the Woman remains naturally barren, and conceives not.

Now this may proceed from a natural Cause: For if the Man and Woman be of one Complexion, they seldom have Children; and the Reason is clear, for the universal Course of Nature being formed by the Almighty of a Composition of Contraries, cannot be increased by a Composition of Likes: And therefore if the Constitution of the Woman be hot and dry as well as of the Man, there can be no Conception; and if on the contrary, the Man should be of a cold and moist Constitution, as well as the Woman, the Effect would be the same, and this Barrenness is purely Natural. The only Way to help it, is for People before they marry, to observe each others Constitutions and Complexions, if they design to have Children: If their Complexions and

46 Aristotle's *Last Legacy*.

Constitutions be alike, they are not fit to come together; for discordant Natures make the only Harmony in the Work of Generation.

Another natural Cause of Barrenness is Want of Love between Man and Wife: Love is that vital Principle that ought to animate each Organ in the Act of Generation, or else it would be but spiritless and dull; for if their Hearts be not united in Love, how should their Seed unite to cause Conception? And this is sufficiently evidenced, in that there never follows a Conception upon a Rape; therefore if Men and Women design to have Children, let them take Care to live so, that their Hearts, as well as their Bodies, may be united, or else they may miss of their Expectations.

A third Course of natural Barrenness is the letting of Virgins Blood in the Arm before the Natural Courses are come down; which is usually in the fourteenth and sixteenth Years of their Age; sometimes perhaps before the thirteenth, but never before the twelfth. And because usually they are out of Order and indispos'd before their Purgations

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tions come down, their Parents run to the Doctor to know what's the Matter, and he strait prescribes opening a Vein in the Arm, seeing it was Fullness of Blood which was the Cause offending; and this makes her well at present; and when the young Virgin happens to be in the same Disorder again, the Mother strait runs to the Surgeon, uses the same Remedy; and by these Means the Blood is diverted from its proper Channel, that it comes not down to the Womb, as in other Women; and so the Womb dries up, and the Woman is for ever barren. The Way to prevent this, is to let no Virgin Blood in the Arm, before her Courses come well down; but if there be Occasion, in the Foot; for that will bring the Blood downward, and by that Means provoke the Menstrues to come down.

Another Cause of natural Barrenness is the Debility of Persons in Copulation; if Persons perform not that Act with all the Heat and Ardour that Nature requires, they may as well let it alone, and expect to have Children without it; for Frigidity and Coldness never produce Conception. Of the Cure of this

we will speak by and by, after I have spoken of

Accidental Barrenness, which is what is occasioned by some morbidick Matter or Infirmary upon the Body, either of the Man or Woman, which being removed, they become fruitful. And hence (as I have before noted) the first and great Law of the Creation was to increase and multiply, and Barrenness is the direct Opposition of that Law, and frustrates the End of our Creation; and that it is so great an Affliction to divers to be without Children, and often causes Man and Wife to have hard Thoughts of one another, each Party thinking the Cause is not in them; I shall here, for the Satisfaction of all well-meaning People, set down the Signs and Causes of Insufficiency both in Men and Women: Premising this first, That when People have not Children, they must not presently blame either Party, for neither may be in Fault, but perhaps God sees it not good (for Reasons best known to himself) to give them any; of which we have divers Instances both in sacred and prophane Story: And tho' the Almighty in the Production of Nature works by natural

natural Means, yet where he with-holds his Blessings, natural Means are ineffectual. For it is his Blessing that is the Power and Energy by which Nature brings her Productions forth.

Signs and Causes of Insufficiency in Men.

One Cause may be in some Vitiousness in the Yard; as if the same be crooked, or any Ligaments thereof distorted or broken, whereby the Ways and Passages through which the Seed should flow, come to be stopped or vitiated.

Another Cause may be too much Weakness of the Yard, and Tenderness thereof, so that it is not strongly enough erected to inject the Seed into the Womb; for the Strength and Stiffness of the Yard very much conduces to Conception, by reason of the forcible Injection of the Seed.

Also if the Stones have received any Hurt, so that they cannot exercise their proper Gift in producing Seed, or if they be oppressed with any Inflammation or Tumour, Wound or Ulcer, not drawn up within the Belly, and not appearing

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outwardly; these are Signs of Insufficiency, and the Causes of Barrenness.

Also a Man may be barren, by Reason of the Defect of his Seed; as *First*, If he cast forth no Seed at all; or less in Substance than is needful; Or, *Secondly*, If the Seed be vitious, or unfit for Generation; as on the one Side, it happens in Bodies that are gross and fat, the Matter of it being defective; and on the other Side, too much Leanness, or continual Wasting or Consumption of the Body destroys the Seed, Nature turning all the Matter and Substance thereof into Nutrient of the Body.

Too frequent Copulation is also one great Cause of Barrenness in Men; for it attracteth the Seminal Moisture from the Stones, before it is sufficiently prepared and corrected; so if any one by daily Copulation do exhaust and draw out all the Moisture of his Seed, then do the Stones draw the moist Humours from the superior Veins unto themselves; and so having but a little Blood in them, they are forced of Necessity to cast it out raw and uncoacted; and thus the Stones, violently deprived of the Moisture of their Veins, attract the
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same from the other Inferior Veins, and the superior Veins from all the other Parts of the Body for their proper Nourishment, thereby depriving the Body of its Vital Spirits: And therefore no Wonder that those that use immoderate Copulation are very weak in their Bodies; seeing their whole Body is thereby deprived of its best and purest Blood, and also of the Vital Spirits; insomuch that many who have been too much addicted to that Pleasure, have kill'd themselves in the very Act; and therefore it is no Wonder if such unconcocted and indigested Seed be unfit for Generation.

Gluttony and Drunkenness, and other Excesses, do also much hinder Men from Fruitfulness, and make them unfit for Generation.

But amongst other Causes of Barrenness in Men, this also is one that makes them barren, and almost of the Nature of Eunuchs, and that is, the Incision, or cutting off their Veins behind their Ears; which in Case of Distempers is oftentimes done; for according to the Opinions of most Physicians and Anatomists, the Seed flows from the Brain by

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those Veins behind the Ears, more than from any other Parts of the Body ; from whence it is very probable, the Transmission of the Seed is hindered by the cutting of the Veins behind the Ears, so that it cannot descend at all to the Testicles, or comes thither very crude and raw. And thus much for Signs, and Causes of Barrenness in Men.

Signs and Causes of Insufficiency, or Barrenness in Women.

Although there are many Causes of the Barrenness in Women, yet the chief and principal are internal, respecting either the privy Parts, the Womb, the Seed, or the menstruous Blood.

Therefore *Hypocrates* saith (speaking of the either easy or difficult Conception of Women) the first Consideration is to be had of their Species, for little Women are more apt to conceive than great ; slender, than gross ; white and fair than ruddy and high coloured, black than pale and wan : Those which have their Veins conspicuous, are more than others ; but to be very fleshy is evil ; to have great swelling Breasts, good.

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The next Thing to be considered, is, The Monthly Purgations, whether they have them duly every Month, and whether they flow plentiful, are of a good Colour, and whether they have them equally every Month: For so they ought to be.

Then the Womb or Place of Conception is to be considered; it ought to be clean and sound, dry and soft; not retracted nor drawn up; nor prone, nor descended downward; nor the Mouth thereof turned awry, nor too close shut. But to speak more particularly.

The first Parts to be spoken of are the *Pudenda*, or Privities, and the Womb; which Parts are shut and enclosed either by Nature, or against Nature; and from hence such Women are called *Imperforate*; for in some Women the Mouth of their Womb continues compressed, or closed up, from the Time of their Birth until the coming down of their Courses; and then on a sudden, when their Terms press forward to Purgation, they are molested with great and unusual Pains; some of these break of their own accord, others are dissected and opened by a Physician; others never break at all, and then it brings Death.

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All these *Aetius* particularly handles, shewing that the Womb is shut three Manner of Ways; which hinders Conception: And the first is, when the Lips of the *Pudenda* grow or cleave together; the second is, when there are certain Membranes growing in the middle Part of the Matrix within, the third is when (though the Lips and Bosom of the *Pudenda* may appear fair and open) the Mouth of the Womb may be quite shut up; all which are Occasions of Barrenness, in that they hinder both the Use of Man, the Monthly Courses, and Conception.

But among all the Causes of Barrenness in Women, the greatest is in the Womb, which is the Field of Generation; and if the Field be corrupted, it is in vain to expect any Fruit, let it be never so well sown; for it may be unfit for Generation, by Reason of the many Distempers to which it is subject; as for Instance, overmuch Heat, and over much Cold; for Women whose Wombs are too thick and cold, cannot conceive, because Coldness extinguisheth the natural Heat of the human Seed.

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Immoderate Moisture of the Womb also destroys the Seed of *Man*, and makes it ineffectual, as Corn sown in Fens and Marshes; and so doth over much Dryness of the Womb, so that the Seed perisheth for Want of Nutriment.

Immoderate Heat of the Womb is also a Cause of Barrenness; for it scorseth up the Seed, as Corn sown in the Drought of Summer: For immoderate Heat hurts all the Parts of the Body, and no Conception can live to be nourished in that Woman.

Also when unnatural Humours are engendered; as too much Phlegm, Tympanies, Winds, Water, Worms, or any such evil Humour, abounding contrary to Nature, it causes Barrenness, as does also the Terms not coming down in due Order, as I have already said.

A Woman may also have other accidental Causes of Barrenness (at least such as may hinder her Conception) as sudden Frights, Anger, Fear, Grievs, and Perturbation of the Mind, too violent Exercises; as Leaping, Dancing, Running, after Copulation, and the like. But I will now add some Signs by which these Things may be known.

If

56 Aristotle's *Last Legacy*.

If the Cause of Barrenness be in the Man, thro' over much Heat in his Seed, the Woman may easily feel that in receiving it.

If the Nature of the Womb be too hot, and so unfit for Conception, it will appear by having her Terms very little, and their Colour inclining to Yellowness; she is also very hasty, cholerick, and crafty, her Pulse beats very swift, and she is very desirous of Copulation.

If you would know whether the Fault lies in the Man or Woman, sprinkle the Man's Urine upon one Lettice Leaf, and the Woman's upon another, and that which dries away first is unfruitful.

Also take five Wheat Corns, and seven Beans, put them into an Earthen Pot, and let the Party make Water therein: Let this stand seven Days, and if in that Time they begin to sprout, then the Party is fruitful; but if they sprout not, then the Party is barren: Whether it be Man or Woman, this is a certain Sign.

There are some that make this Experiment of a Woman's Fruitfulness.

Take Myrrh, red Storax, and some such odoriferous Things, and make a
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Perfume of it: Which let the Woman receive into the Neck of the Womb, through a Funnel: If the Woman feel the Smoak ascend through her Body to her Nose, then she is fruitful; otherwise barren.

Some also take Garlick, and beat it, and let the Woman lie on her Back upon it, and if she feel the Scent thereof to her Nose, it is a Sign of Fruitfulness.

Culpepper and others, also give a great deal of Credit to the following Experiment.

Take a Handful of Barley, and steep half of it in the Urine of the Man, and the other half of it in the Urine of the Woman, for the Space of 24 Hours, and then take it out, and set it, the Man's by itself, and the Woman's by itself: Set it in a Flower Pot, or some other Thing where you may keep it dry; then water the Man's every Morning with his own Urine, and the Woman's with her's, and that which grows first is the most fruitful; and if one grow not at all, that Party is naturally barren.

But now having spoken enough of the Disease, it is high Time to assign the Cure.

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If *Barrenness* proceedeth from Stoppage of the *Menstrues*, let the Woman sweat, for that opens the Parts, and the best Way to sweat is in an Hot-house.

Then let the Womb be strengthened by drinking a Draught of White-wine, wherein a Handful of stinking Arrack first bruised has been boiled: For by a secret magnetick Virtue it strengthens the Womb, and by a sympathetick Quality removes any Disease thereof. To which add also a Handful of Vervain, which is very good to strengthen both the Womb and Head, which are commonly afflicted together by Sympathy.

Having used this two or three Days, if they come not down, take of Calamint, Penny-Royal, Thyme, Bettony, Dittony, Burnet, Feaver-few, *Mugwort*, Sage, Piony-roots, Juniper-berries, half a Handful of these, or so many of them as can be gotten: Let all these be boil'd in *Beer*, and drank for her ordinary Drink.

Take one Part of Gentian, two Parts of Centaury, distil them with Ale in an Alembick, after you have bruised the Gentian Roots, and infused them well. This Water is an admirable Remedy to
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provoke the Terms. But if you have not this Water in readines, take a Dram of Centaury, and half a Dram of Gentian Roots, beat them to Powder, and take it in the Morning in White-wine : Or, else take a Handful of Centaury, and half a Handful of Gentian Roots bruised ; boil it in Posset-drink, and drink a Draught of it at Night going to Bed. Seed of *Wild Narew* beaten to Powder, and a Dram of it taken in the Morning in White-wine, is also very good. But if this doth not do, you must let Blood in the Legs. And be sure you administer your Medicines a little before the Full of the Moon, or between the New and Full Moon, but by no Means in the Wane of the Moon ; if you do you will find them ineffectual.

If Barrenness proceed from the Overflowing of the Menstrues ; then strengthen the Womb, as you were taught before ; and afterward anoint the Reins of the Back with Oyl of Roses, Oyl of Myrtles, or Oyl of Quinces, every Night, and then wrap a Piece of white Bays about your Reins, the Cotton-side next your Skin, and keep the same always to it. But above all, I commend this
Medi-

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Medicine to you: Take *Comfrey* Leaves or Roots, and *Clowns, Wounds wort*, of each one Handful, bruise them well, and boil them in Ale, and drink a good Draught of it every now and then; or, Take *Cassia, Cinnamon, Lignea, Opium*, of each two Drams: *Myrrh, White Pepper, Galbanum*, of each one Dram; dissolve the *Gum* and *Opium* in White-wine; beat the rest into Powder: Then make them into Pills by mixing of them together exactly, and let the Patient take two Pills every Night going to Bed; but let not both the Pills exceed fifteen Grains.

If Barrenness proceed from a Flux of the Womb, the Cure must be according to the Cause producing it, or which the Flux proceeds from, which may be known by its Signs: For a Flux of the Womb being a continual Distillation from it for a long Time together, the Colour of what is voided shews what Humours it is that offends; in some it is red, and that proceeds from Blood putrified; and in some it is yellow, and that denotes Choler; in others white and pale, and that denotes Phlegm. If pure Blood comes out, as if a Vein were opened, some
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Corrosion or gnawing of the Womb is to be feared. All of them are known by these Signs.

The Place of Conception is continually moist with the Humours, the Face is ill-coloured, the Party loaths Meat, and breathes with Difficulty; the Eyes are much swollen, which is sometimes with Pain. If the offending Humour be pure Blood, then you must let Blood in the Arm, and the Cephalic Vein is fittest to draw back the Blood, and then let the Juice of Plantain and Comfrey be injected into the Womb. If Phlegm be the Cause, let Cinnamon be the Spice used in all her Meats and Drinks; and let her take a little Venice-Treacle or Mithridate every Morning: Let her boil Burnet, Mugwort, Feather-few, and Vervain in all Broths. Also, half a Dram of Myrrh taken every Morning, is an excellent Remedy against this Malady. If Choler be the Cause, let her take Burrage, Bugloss, red Roses, Endive, and Succory Roots, Lettice, and white Poppy Seed, of each a Handful; boil these in White-wine till one half be wasted; let her drink half a Pint every Morning; to which half Pint, add Syrup of Peach-Flowers,

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Flowers, and Syrup of Chicory, of each one Ounce, with a little Rhubarb: and this will gently purge her. If it proceed from putrify'd Blood, let her Blood in the Foot, and then strengthen the Womb, as I have directed, in stopping the Menstrues.

If Barrenness be occasioned by the falling out of the Womb, as sometimes happens, let her apply sweet Scents to her Nose, such as Civet, Galbanum, Styrax Calamitis, Wood of Aloes, and such other Things as are of that Nature: And let her lay stinking Things to the Womb, such as *Affafetida*, Oyl of Amber, or the Smoak of their own Hair being burnt, for this is a certain Truth, that the Womb flies from all stinking, and applies to all sweet Things. But the most infallible Cure in this Case is this; Take a common Burdock Leaf (which you may keep dry, if you please, all the Year) apply this to her Head, and it will draw the Womb upward. In Fits of the Mother, apply it to the Soles of her Feet, and it will draw the Womb downward. Burr Seed beaten into Powder, has also the like Virtue: For by a Magnetick Power it draws the Womb which

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Way you please, according as it is applied.

If Barrenness proceed from a hot Cause, let the Party take Whey, and clarify it, then boil Plantain Leaves and Roots in it, and drink it for her ordinary Drink. Let her also inject the Juice of Plantain into the Womb with a Syringe: If it be in Winter, when you cannot get the Juice, make a strong Decoction of the Roots and Leaves in Water, and inject that up with a Syringe, but let it be but blood-warm, and you will find this Medicine of great Efficacy. And further, To take away *Barrenness* proceeding from hot Causes, take often Conserve of Roses, cold Lozenges made of Tragacanth, the Confection of Triacantelia, and use to smell to Camphire, Rosewater, and Saunders. It is also good to breathe the Basilica, or Liver-vein, and take out four or five Ounces of Blood, and then take this Purge: Take *Electuarium de Epithimo de Sacco Rosarum*, of each two Drams and a half, clarified Whey four Ounces; mix them well together, and take it in the Morning fasting; sleep after it about an Hour and half, and fast four Hours after it: And about

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bout an Hour before you eat any Thing, drink a good Draught of Whey. Also take Lilly-water four Ounces: Mandrogar-water one Ounce; Saffron half a Scruple; beat the Saffron to Powder, and mix it with the Waters, and drink them warm in the Morning: Use this eight Days together.

Here followeth some excellent Remedies against Barrenness, and to cause Fruitfulness.

Take Broom Flowers, Smallage, Parsley Seed, Cummin, Mugwort, Featherfew, of each half a Scruple; Aloes half an Ounce; India Salt, Saffron, of each half a Dram, beat and mix well together, and put it into five Ounces of Featherfew-water, warm, stop it up close, and let it stand and dry in a warm Place; and thus do two or three Times one after another; then make each Dram into six Pills; and take one of them every other Day before Supper.

For a *Purging Medicine* against Barrenness, take Conserve *Benedicta Lex*, one Quarter of an Ounce; *de Psilio*, three Drams, *Elect. de Sacco Rojarum*,
one

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one Dram; mix them together with Feather-few-water, and drink it in the Morning betimes.

About three Days after the Patient hath taken this Purge, let her be let Blood four or five Ounces in the Midan, or common black Vein in the right Foot; and then take five Days one after another, filed Ivory a Dram and a half in Feather-few-water, and during that time, let her sit in the following Bath an Hour together, Morning and Night.

Take wild Yellow Rapes, Dauces, Balsom Wood and Fruit, Ash keys, of each two Handfuls; red and white Behen, Broom-flowers, of each a Handful; Musk three Grains; Amber, Saffron, of each one Scruple; boil all in Water sufficiently; but the Musk, Saffron, Amber and Broom flowers put them into the Decoction, after it is boiled and strained.

A Confection very good against Barrenness. Take Pistachia, Pingles, Eringoes of each half an Ounce: Saffron, one Dram, Lignum Aloes, Gallingle, Mace, Caryphilla, Balm Flowers, red and white Behen, of each four Scruples: shaven Ivory, Cassia Bark, of each two

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Scruples: Syrup of confected Ginger, twelve Ounces; white Sugar six Ounces; decoct all these well together in twelve Ounces of Balm-Water, and stir it well together, then put to it of Musk and Amber, of each half a Scruple: Take hereof the Quantity of a Nutmeg three Times a Day; in the Morning, an Hour before Noon, and an Hour after Supper.

But if the Cause of Barrenness either in Man or Woman, be through the Scarcity or Diminution of the natural Seed, then such Things are to be taken, as do increase the Seed, and incite or stir up Venery, and further Conception; which I shall here set down, and so conclude this Chapter of Barrenness.

For this, Yellow Rape-Seed baked in Bread is very good: also young fat Flesh, not too much salted; also Saffron, the Tails of Stincus, and long Pepper prepared in Wine: let such Persons eschew all sowre, sharp, doughy and slimy Meats, long Sleep after Meat, and Surfeiting and Drunkenness; as much as they can, keep themselves from Sorrow, Grief, Vexation and Care.

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These Things following increase Natural Seed and stir up to Venery, and recover the Seed again when it is lost. viz. Eggs, Milk, Rice boiled in Milk; Sparrows Brains, Flesh, Bones and all; The Stones and Pizzles of Bulls, Bucks, Rams and Boars: Also Cock-stones, Lamb-stones, Partridges, Quails and Pheasants Eggs; and this is an undeniable Aphorism, *That whatsoever any Creature is addicted unto, they move or incite the Man or Woman that eats them to the like*; and therefore Partridges, Quails, Sparrows, &c. being extremely addicted to Venery, they work the same Effect in those Men and Women that eat them. Also take Notice, *That in what Part of the Body, the Faculty which you would strengthen lies, take the same Part of the Body of another Creature in whom the Faculty is strong for a Medicine*. As for Instance; the procreative Faculty lies in the Testicles; therefore Cock-stones, Lamb-stones, &c. are proper to stir up Venery. I'll also give you another general Rule: *Creatures that are fruitful being eaten, make them fruitful that eat them*; as Crabs, Lobsters, Prawns, Pigeons, &c. The Stones of a Fox dried and beaten to
D 2 Powder,

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Powder, and a Dram taken in the Morning in Sheep's Milk, and the Stones of a Boar taken in like manner are very good ; the Heart of a Male Quail carried about the Man, and the Heart of a Female Quail carried about the Woman, causeth Mutual Love and Fruitfulness. Let them also that would encrease their Seed, eat and drink of the best as near as they can: For *Sine Cerere & Libero, friget Venus*, is an old Proverb, which is, *Without good Meat and good Drink, Venus will be frozen to Death*. Pottages good to encrease the Seed, are such as are made of Beans, Pease, and Lupines: Cast away the bitter Broth of the Lupines, and mix the rest with Sugar; French Beans, Wheat sodden in Broth, Aniseed, Fennel-seed, Mustard-seed, Colewort seed, and Nettle-seed. Also Onions stew'd, Garlick, Leeks, yellow Rapes, fresh Bugwort-roots, Eringo-roots confected, Ginger confected, &c. Of Fruits, Hazel-Nuts, Cyprus Nuts, Pistachia, Almonds, and March panes made thereof; Spices good to encrease the Seed, are Cinnamon, Cardanum, Galingale, Long-Pepper, Cloves, Ginger, and Saffron: Assa-fœtida taken a Dram and a half in good Wine, is very good for this.

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The Weakness and Debility of a Man's Yard being a great Hindrance to Procreation, let him to strengthen it use the following Ointments.

Take Wax, the Oil of Bever cod, Marjoram-gentle, and Oil of Costus, of each a like Quantity; make it up into an Ointment, and put to it a little Musk, and with it anoint the Yard, Cods, &c.

Take of Horse Emmets three Drams, Oil of white Sefanum, Oil of Lillies, of each an Ounce; pound and bruise the Ants, and put them to the Oil, and let them stand in the Sun six Days, then strain out the Oil, and add to it Euphorbium one Scruple, Pepper and Rice, of each one Dram, Mustard-seed, half a Dram: Set this again altogether in the Sun two or three Days, then anoint all the Instruments of Generation therewith. I told you at the beginning of this Chapter, that there were three Sorts of Barrenness, natural, accidental, and against Nature; of the two first I have treated largely: It now remains, before I close this Chapter, that I shew you in a Word or two, what I mean by Barrenness against Nature. Barrenness against Nature, is when a Man or Woman

man is made barren by a diabolical Means, contrary to Nature: For as the right Use of Things is from God, so the Abuse of them is from the Devil. And so it is, that sometimes those Persons that are in League with the Devil, have been permitted to put those Spells and Inchantments upon a Man, even at the Time of his Marriage, that he can never have carnal Knowledge of his Wife until such Spell or Inchantment be taken off: And this I call Barrenness against Nature, for many Times this Spell continues upon him for several Years, during which the Man is made barren, and the Woman so by Consequence.

Authors have set down several Ways for the Prevention of this Mischief; as to carry the Herb St. *John's Wort* about them; which for that Cause was called by the Ancients *Fuga Daemonum*, or the *Devil Driver*. Also to carry a Load-stone about them, was accounted a great Preservative: As likewise a Plaister of St. *John's Wort* laid to the Reins. And lastly, the Heart of a Turtle-Dove carried about them: but these are only for Prevention. But you will say, how if Prevention comes too late, and the Mischief

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chief be done already, and the Man can't give his expecting Wife due benevolence? Must the poor Man remain helpless, and the good Woman go without what she married for? No, there is Help in this Case also, and the Cure is easy; which tho' the Reader may scruple to believe, yet it has been tried and found effectual; it is no more than this, let the Man only make Water thro' his Wife's Wedding-Ring, and the Inchantment will be broke: And thus one Piece of Witchcraft is made to drive out another. But I will here put a Period to this Chapter.

C H A P VII.

Of the Pleasure and Advantage of Marriages, with the Unhappy Consequences of unequal Matches; and the ruinous Effect of unlawful Love.

WE have hitherto been treating of the Generation of Man, which is effected by Man and Woman in the Act of Coition or Copulation: But this can no Ways be lawfully done, but by those who are joined together in Wedlock, according to the Institution of the Creator in Paradise, when he first

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brought Man and Woman together: Which being so, it necessarily leads us to treat of the Pleasure and Advantage of a married Life.

And surely there's none that can reasonably question the Pleasure and Advantage of a married Life, that does but reflect upon its Author, or the Time and Place of its Institution. The Author and Institutor of Marriage, was no other than the Great Lord of the whole Universe, the Creator of Heaven and Earth; whose Wisdom is infinite, and therefore knew what was best for us; and whose Goodness is equal to his Wisdom, and therefore instituted Marriages as what was best for the Man whom he had but just created, and whom he look'd upon as short of that compleat Happiness which he had design'd him, whilst he was alone, and had not the Meet-help provided for him. The Time of its Institution is no less remarkable; it was whilst our first Parents were cloathed with that Virgin Purity and Innocence in which they were created; it was at a Time wherein they had a blessed and uninterrupted Converse and Communion with their Great Creator; and were com-

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complete in all the Perfections both of Mind and Body; being the lively Image of Him that created them: 'Twas at a Time when they could curiously survey the several incomparable Beanties, and Perfections of each other, without Sin, and knew not what it was to lust: it was at this happy Time, the Almighty divided *Adam* from himself, and of a crooked Rib made him a Help-meet for him; and then, by instituting Marriage, united him unto himself again in Wedlock's sacred Bands. And this must needs speak very highly in Commendation of a married Life.

But we have yet considered only the Time; now let us consider next, what Place it was wherein at first this Marriage Knot was ty'd; and we shall find the Place was *Paradise*; a Place formed by the great Creator for Delight and Pleasure; and in our usual Dialect, when we would shew the highest Satisfaction we take in, and give the greatest Commendation to a Place we can, we can ascend no higher than to affirm 'twas like a *Paradise*. There are many curious Delicacies and Delights to please the Eyes and charm the Ear in the Gar-

dens of Princes and Noblemen; but *Paradise* did certainly out-do them all, the sacred Scripture giving of it this high Encomium. *It was pleasant as the Garden of GOD.* 'Twas in the midst of *Paradise*, the Centre of Delight and Happiness, that *Adam* was unhappy while in a single State; and therefore Marriage may properly be stiled, the *Paradise of Paradise* itself.

Nor need we at all admire that Man at first was not compleatly happy without a Wife, if we do but consider what an Addition to our Happiness a Wife makes: For she is the best Companion in Prosperity, the surest Friend in Adversity, the greatest Assistance in Business, the only lawful and comfortable Means of Issue and Prosperity, the great Remedy against Incontinency: And if you will believe *Solomon* (who was an Author of undoubted Credit) the greatest Honour to him that has her; for he tells us, *She is a Crown to her Husband*; and these are no small Advantages of Marriage. Besides that natural Propension there is in Men and Women unto one another, seeking this nuptial Conjunction, seem, as if the Man, missing

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of the Rib, was restless till he had recovered again; and the Woman were unsatisfied until she had got into her old Place, under the Arm and Wing of the Man.

But whereas many complain of Marriage as the greatest of Evils; if such would but examine their own Carriage and Behaviour in it better, they would find it is themselves that make it so. For as Cicero said of Old Age, *It is not Old Age, but the Folly of Old Men, that makes Old Age so burthensome*; so say I, it is not Marriage itself, but the Folly of married People that makes it so uneasy. If married People would each take care to do their several and respective Duties, there would be no complaining; nor would they find any Condition more pleasant and profitable than a married Life; there being more Satisfaction to be taken in the Embraces of a chaste Wife, than in the wanton Dalliances of all the Strumpets in the World; besides the Blessings that attend the one, and the heavy Curse that always follows the other.

I will shew you the Love of a good Wife to her Husband, in an illustrious

Example of a Queen of our own Nation.

King *Edward* the First, making a Voyage to *Palestina*, for the Recovery of the Holy Land, in which Expedition he was very victorious and successful, he took his Queen along with him, who willingly accompanied him in all the Dangers he exposed himself to. It so happened, that after several Victories obtain'd, which made him both belov'd and fear'd, he was wounded by a *Turk*, with an im poisoned Arrow, which all the King's Physicians concluded mortal, unless some human Creature would suck away the im poisoned Blood out of the Wound; at the same time declaring, that it would be the Death of those that did it: Upon this the Thing was proposed to several of the Courtiers; but they all wav'd this dangerous Piece of Loyalty; and as well as they pretended to love the King, yet loved their own Lives better; and therefore with a Complement declin'd it: Which when the noble Queen perceived, and that the King must die for want of such a kind Assistance, she with Braveness worthy of herself, declar'd, she was resolved

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herself to undertake this Cure, and venture her own Life, to save the King her Husband; and so accordingly suck'd the poisonous Matter from the Wound, and thereby sav'd the King; and Heaven, which did inspire her with that generous Resolution, preserv'd her too, as a Reward for her great Conjugal Affection.

But that which renders Marriage such a *Mormo*, and makes it look like such a Bugbear, to our modern Sparks, are those unhappy Consequences that too often attend it: For there are few but see what inauspicious Torches *Hymen* lights at every Wedding; what unlucky Hands link in the Wedding Ring, nothing but Fears and Jarrs, and Discontents or Jealousies, a Curse as cruel, or else Barrenness, are all the Blessings crown the Genial Bed. But 'tis not Marriage that is to blame for this; these Things are only the Effects of forced and of unequal Marriages, when greedy Parents, for the Thirst of Gold, will match a Daughter, that is scarce seventeen, to an old Miser that is above threescore; can any think they twu can e'er agree, whose Inclinations are as different, as the Months of *June* and

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and *January*. This makes the Woman (still who wants a Husband, for the old Miser's scarce the Shadow of one) either to wish, or may be to contrive his Death, to whom her Parents, thus against her Will, have yoked her; or else to satisfy her natural Inclinations, she throws herself into the Arms of unlawful Love; both which are equally destructive; and which might both have been prevented, had her too greedy inconsiderate Parents provided her such a Match as had been suitable and proper. A too sad Instance of the Truth hereof, is this which follows.

There lived at *Sherford* in *Warwickshire*, one *Sir Walter Smith*, Knight, a Gentleman of very good Estate; who being grown antient at the Death of his first Wife, considered of marrying *Richard* his Son and Heir, then at Man's Estate, to a Daughter of *Mr. Thomas Chetwyn* of *Ingestre* in *Staffordshire*, a Gentleman of an ancient Family, and a fair Estate, who approved of *Sir Walter's* Motion, and agreed to give 5000*l.* with his Daughter *Dorothy*, upon her Marriage with his Son: But no sooner had the old Knight had a Sight of the young Lady,

Lady, but forgetting his Son, he became a Suitor for himself; and to obtain her, offered as much Money for her (besides the settling a good Jointure on her) as her Father had promised to give with her to his Son. This liberal Offer so wrought on Mr. *Chetwyn*, that what with Perswasions, and what with Menaces, he forced his Daughter, unwilling to consent, to be married to the old Knight. But as she was in a Manner compell'd to this unequal Match, so she never lived contentedly with him; for her Affections wandring after other Men, she gave Entertainment to a young Gentleman of twenty-two Years of Age, who lived at *Drayton Bassett*, whom she liked so much better than her Husband, as one more suitable to her young Years, that she grew impatient for her Husband's Death, whom she thought every Day to live an Age too much; and therefore sought to cut that Thread of Life which she was of Opinion Nature lengthened out too long; and to that End, having corrupted her Waiting Gentlewoman, and a Groom belonging to the Stable, she did resolve by their Assistance, and that of her Inamarato, to murder him

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in his Bed by strangling him; which Resolution (altho' her Lover fail'd her, and came not at the Time she had appointed him, recoiling at the dismal Apprehension of a Fact so horrid) she executed only by her Servants. For watching till her Husband was asleep, she let in those Assassins; and then casting a long Towel about his Neck, she caused the Groom to lie upon him, that he might not struggle, while she and her Maid, by straining the Towel, stopt his Breath. And now, the next Thing was how to prevent Discovery; and to that End they carried him into another Room, where a Close-stool was placed, on which they sat him; and when the Maid and Groom were both withdrawn, and the Coast clear, she made so hideous an Outcry in the House, wringing her Hands, and pulling off her Hair, and weeping so extremely, that none suspected her; for she alledged, that missing of him some Time out of Bed, she went to see what was the Matter he staid so long, and found him dead, sitting on his Close-stool; which seeming very plausible, prevented all Suspicions of

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of his Death. And being thus rid of her Husband, she set a greater Value upon her Beauty, and quite shook off her former Lover (perhaps because he had implicitly refused to be an Actor in her Husband's Tragedy) and coming up to *London*, made the best Market of her Beauty that she could. But Murder is a Crime that seldom goes unpunished to the Grave; in two Years after, Justice overtook her, and brought to Light this horrid Deed of Darkness, the Groom (one of the Actors of this fatal Tragedy) being retained a Servant with Mr. *Richard Smith*, (the Son and Heir of the old murder'd Knight, for whom this Lady was at first designed) with some other Servants attending him to *Coventry*, his guilty Conscience (he being in his Cups) forced him upon his Knees, to beg Forgiveness of his Master for the Murder of his Father, and taking him aside, acquainted him with all the Circumstances of it.

The Gentleman, though struck with Horror and Amazement at the Discovery of so vile a Fact, yet gave the Groom good Words, but ordered his Servants to have an Eye upon him, that he

he might not escape when he was sober, and had considered what might be the Issue of the Confession he made: And yet escape he did, for all their Vigilance, and being got to the Sea-side was (after three Attempts to put to Sea, being as often forced back by the Winds proving contrary) happily pursued and apprehended by Mr. *Smith*, and brought a Prisoner back to *Warwick*, as was soon after the Lady and her Gentlewoman also; who were all justly executed for that horrid Murder; the Lady being burned on *Wolvey Heath*, and the two Servants suffered Death at *Warwick*: leaving the World a sad Example of the dismal Consequence of Doting Love, and of unequal Matches: For had this Lady not been forced (through the Desire of Lucre in her Parents) to marry the old Knight, but had been married to the Son, as was first intended, the old Gentleman might have prevented an untimely Death, and the young Lady lived with Innocence and Honour.

And tho' in many such like Matches the Mischief does not run so high, as to break forth into Adultery and Murder, but the young Lady from a Principle

ciple of Virtue and the Fear of God, curbs all her natural Inclinations, and is contented with the Performace of her Husband (how weak soever it be, and cold and frigid) and does preserve her Chastity so pure and so immaculate, as not to let one wandring Thought corrupt it; yet even in this very Case, her Husband, conscious of the Abatement of his youthful Vigour, and his own weak imbecile Performance of the Conjugal Rites, suspects his virtuous Lady, and watches over her with *Argos* Eyes, making himself and her unhappy, by his senseless Jealousy: And though he happens to have Children by her (which well may be, having so good Ground to improve the Seed) yet he can scarcely think they are his own. His very Sleep is disturbed with the Dreams of Cuckoldom and Horns, nor dares to keep a Pack of Hounds, for fear *Actæon's* Fate should follow him. These are a few of the sad Effects of old Mens Dotage and unequal Matches.

But let us turn the Tables now, and see if it be better on the other Side; when a young Spark of two and twenty marries a Grannum of Threescore and ten,

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and ten, with a Face more wrinkled than a Piece of Tripe. This I am sure is more unnatural; here can be no Increase unless of Gold, which oft-times the old Hag (for who can call her better, that marries a young Boy to satisfy her lecherous Itch, when she is just a tumbling into her Grave) conveys away before her Marriage to her own Relations, and leaves the expecting Coxcomb nothing but Repentance for his Portion. Pocket Expences she'll perhaps allow him, and for that slender Wages he's bound to do the basest Drudgery. But if he meets with Money, (which was the only Motive of the Match, her Gold being the greatest Cordial at the Wedding-Feast) he does profusely squander it away, and riots in Excess amongst his Whores, hoping e'er long his antiquated Wife will take a Voyage to another World, and leave him to his Liberty: Whilst the old Grandame finding her Money wasted, and herself despised, is filled with those Resentments, that Jealousy and Envy, and neglected Love can give, hoping each Day to see him in his Grave, tho' she has almost both Feet in her own: Thus each, each Day, with

with for each others Death, which if it comes not quickly, they often help to hasten.

But these are still Excrescencies of Marriages, and are the Errors of People marrying, and not the Fault of the Marriage itself. For let that be what God at first ordained, a Nuptial of two Hearts, as well as Hands, whom equal Years and mutual Love had first united, before the Parson join their Hands: and such will tell you, that Mortals can enjoy no greater Happiness on this Side Heaven.

Nor is there any Thing that commends Marriage more, than the sad Consequences, and ruinous Effects of Unlawful Embraces: for the Wise Man tells us, *A Whore is a deep Ditch, and he that is abhorred of the Lord, shall fall therein: and that her Ways lead down to the Chambers of Death, and her Steps take hold of Hell.* It is indeed the Abstract of all Misery; it wastes the Estate, brings Diseases and Death upon the Body, and Eternal Ruin and Misery upon the Soul, Examples of this Kind are numerous both in Sacred and Profane Writings: Witness poor *Sampson*, who
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was first wheedled by *Delilah* to tell her where his Strength lay; and when he had done that, betrayed by her into the Hands of the *Philistines* his Enemies. Therein resembling all other Strumpets, who having gotten from a Man all that they can, are ready to do him all the Mischief they can; being altogether acted not by Love but Lust. How many are there whom such nefarious Practices have brought to an untimely End; some by the Gallows, some at a Stake, and some more wretchedly than either, by the Pox; reaping nothing but Shame and Disgrace, at the best, amongst all sober and honest Men; and contracting for the short-liv'd Pleasure of a Moment, that Stain and Guilt, which nothing but a long and true Repentance can ever wash away.

Since then Nature has implanted in all People a strong Propension to Coition, and this can no ways be lawfully effected but in a married State, it highly concerns all Parents to dispose of their Children timely in Marriage; and to provide such suitable Matches for them, that they may live happily and comfortably with; and be under no Temptation to swerve from

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from the Paths of Virtue, and take irregular Courses, which must be done by choosing such Persons for them as are of equal Years, of virtuous Inclinations and suitable Tempers and Dispositions : Looking more at what they are, than what they have. For those that are Poor and Virtuous, may be happy ; but those that Rich and Vicious, never can.

C H A P. VIII.

Directions to both Sexes, How to manage themselves in the Act of Coition, or Venereal Embraces.

HAVING shewed in the former Chapter the Pleasures and Advantages of Marriage, I will now give some Directions to the new married Persons how to manage themselves in the Exercises of one of the greatest, most natural and agreeable Pleasures thereof, and that is, their Nocturnal or Venereal Embraces ; a Pleasure peculiar to a married Life, or at least it ought to be so ; for it is not permitted to any besides. And let not any think it
strange

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strange that we pretend to give Directions to do what Nature teacheth every one; since it is well known that Nature has been assisted by Art, in some of her most noble Observations: Besides, it is not the bare performing of that Act, that they are directed to, but the performing of it so, that it may be efficacious for the Production or Generation of Man, which our great Master, *Aristotle*, designs in this his *last Legacy* to the World. To which Purpose, some Things are to be observed previous to this Act, and some Things consequential of it.

First, *Things previous to it*.

When married Persons design to follow the Propensions of Nature, for the Production of fair Images of themselves, let every Thing that looks like Care and Business be banish'd from their Thoughts; for all such Things are Enemies to *Venus*. And let their Animal and Vital Spirits be powerfully exhilarated by some briskly and generous Restoratives: And let 'em, to invigorate their Fancies, survey the lovely Beauties of each other, and bear the bright Ideas of them in their Mind. And some have thought

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it necessary for the more eager height-
ning of their Joys for the brisk Bride-
groom to delineate the Scene of their
approaching Happiness, unto the amo-
rous Bride, in some such heroical Rap-
ture as this.

*I will enjoy thee, now my Fairest, come,
And fly with me to Love's Elizium:
Now my unfranchis'd Hand on every side,
Shall o'er thy naked polish'd Iv'ry slide:
Now free as th' ambient Air, will I behold
Thy bared Snow, and thy unbraided Gold.
No Curtain now, tho' of transparent Lawn,
Shall be before thy Virgin Treasure drawn,
Now thy rich Mine to my enquiring Eye,
Expos'd shall ready for my Mintage lie.
My Rudder with thy bold Hand, like a try'd
And skilful Pilot, thou shalt steer and guide,
My Bark into Love's Channel, where it shall
Dance as the bounding Waves do rise and fall;
And my tall Pinnacle in the Cyprian Streight,
Shall ride at Anchor, and unlade her Freight.*

Having by these and other amorous
Arts (which Love can better dictate than
my Pen) wound up your Fancies to the
highest Pitch of Ardour and Desire,

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*Perform those Rites that mighty Love
requires, [Fires,
And with each other quench your amorous*

But then in the second Place, when Coition is over, some further Directions are necessary: And therefore let the vanquished Bridegroom (for he must needs be vanquished that has in the Encounter lost his Artillery) take heed how he retreats too soon out of the Field of Love, lest he should thereby leave an Entrance too open, and some inimick Cold should strike into the Womb. But after he has given Time for the Matrix to close up, and make all sure, he may withdraw and leave the Bride unto her soft Repose; which ought to be with all the Calmness that the silent Night (and a Mind free from all disturbing Care) can give, inclining to her Rest on her Right Side, and not removing without great Occasion till she has taken her first Sleep. She also ought to have a great Care of Sneezing, and avoid Coughing, if 'tis possible, or any other Thing that causes a too violent Emotion of the Body. Neither should they

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they too often reiterate those amorous Engagements, till the Conception be confirm'd : And even then the Bridegroom should remember, that 'tis a Market that lasts all the Year, and so should have a Care of spending his Stock too lavishly. Nor would his Bride like him at all the worse for it : For Women rather choose to have a Thing done well, than to have it often : And well and often too, can ne'er hold out. But enough of this.

CHAP VII.

The Midwives Vade Mecum : Containing Particular Directions for the Midwives and Nurses, &c.

I Am now to make good the last Thing promised in the Title Page, viz. To give Directions to Midwives and Nurses for the better managing of their several Employments : Which I look upon as a Thing highly necessary, the Lives of so many Women and Children passing, as it were through their Hands, and which they must at last be accountable for, if they miscarry. And therefore they that take upon them

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the Office of a Midwife, ought to take Care to fit themselves for that Employment, with the Knowledge of those Things that are necessary for the faithful Discharge thereof. And such Persons ought to be of the middle Age, neither too young, nor too old; and of a good Habit of Body, not subject to Diseases, Fears, or sudden Frights; nor are the Qualifications assigned to a good Surgeon, improper for a Midwife, *viz.* a Lady's Hand, a Hawk's Eye, and a Lyon's Heart; to which may be added Activity of Body, and a convenient Strength, with Caution and Diligence; not subject to Drowsiness, nor apt to be impatient. She ought also to be Sober, Affable, Courteous and Chaste, not covetous nor subject to Passion, but bountiful and compassionate; and her Temper cheerful and pleasant; that she may the better comfort her Patients in their Sorrows; nor must she be over-hasty, tho' her Business require her in another Place, lest she should make more Haste than good Speed. But above all, she ought to be qualified as the *Egyptian* Midwives of old, *i. e.* To have the Fear of God, which is the principal Thing in every State and

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Condition ; and will furnish her in all Occasions, both with Knowledge and Discretion : But I will now proceed to more particular Directions.

When the Time of Birth draws near, and the good Woman finds her Travail-ling Pains begin to come upon her, let her send for her Midwife in Time, better too soon than too late ; and get those Things ready which are proper upon such Occasions. When the Midwife comes, let her first find whether the true Time of her Birth be come, for the Want of observing this hath spoiled many a Child, and endanger'd the Life of the Mother, or at least put her to twice as much Pain as needed. For unskilful Midwives not minding this, have given Things to force down the Child, and thereby disturbing the natural Course of her Labour : whereas Nature works best in her own Time and Way. I do confess, It is somewhat difficult to know the true Time of some Women's Labour, they being troubled with Pains so long before their true Labour comes ; in some, Weeks before : the Reason of which I conceive to be the Heat of their Reins ; and this may be known by the Swelling

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of their Legs : and therefore when Women with Child find their Legs to swell much, they may be assured that their Reins are too hot. For the Cure whereof, let them cool the Reins before the Time of their Labour with Oil of Poppies, and Oil of Violets, or Water-Lillies, by anointing the Reins of their Back with them. For such Women whose Reins are over hot, have usually hard Labour. But in this Case, above all the Remedies that I know, I prefer the decocting of Plantane Leaves and Roots : You may make a strong Decoction of them in Water, and then having strained and clarified it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar ; and keep it for your Use.

There are two Skins that compass the Child in the Womb, the one in the *Amnios*, and this is the inner Skin ; the other is the *Allantois*, and this is the Skin that holds the Urine of the Child, during the Time that it abides in the Womb ; both those Skins by the violent stirring of the Child near the Time of the Birth, are broken ; and then the Urine and Sweat of the Child contained in them,

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falls down to the Neck of the Womb; and this is that which the Midwives call the Water, and is an infallible Sign that the Birth is near: For the Child is no longer able to subsist in the Womb, after those Skins are broken, than a naked Man is in the cold Air. These Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery: And therefore the Midwife must have a Care then she force not the Water away, for Nature better knows the true Time of the Birth than she, and usually retains the Water till that Time.

Bnt if by Accident the Water break away too long before the Birth, such Things as hasten Nature may be safely given: and such are Red Coral, Dittany, Juniper-Berries, Betony, Penny-Royal, Featherfew taken in Wine, and a good draught of it drank. Or the Juice of Featherfew taken in its Prime (which is in *May*) and clarified, and so boiled up in a Syrup with its double Weight of Sugar; and keep by you, is very good upon such an Occasion. Also Mugwort used in the same Manner, worketh the same Effect; And so also

does a Dram of Cinnamon in the Powder of it inwardly : or Tansey bruised, and applied to the Privities : likewise the Stone *Ælites* held to the Privities, does in very little Time draw away both the Child and the After-burden ; yea, and it draws away the Womb and all, if you remove it not suddenly after they are come away, so great is its magnetick Virtue : Also a Decoction of Savory made in White-wine, gives a Woman a speedy Delivery.

Several other Medicines causing speedy Delivery.

A Loadstone held in her Left Hand. Take wild Tansey and bruise it, and apply it to the Woman's Nostrils. Take Date Stones and beat them to Powder, and let her take half a Dram of them in White-wine at a Time.

Take Parsley, bruise it, and press out the Juice and put it up (being so dipped) into the Mouth of the Womb, and it will presently cause the Child to come away, tho' it be dead, and the After-burden also : and the Juice of Parsley (especially Parsley)

Parsley) cleanseth the Womb and also the Child in the Womb, of all gross Humours.

Take a Scruple of *Castoreum* in Powder in any convenient Liquor: Or two or three Drops of the Spirit of *Castoreum*, or eight or nine Drops of Spirit of Myrrh in any convenient Liquor.

Give a Woman in Labour another Woman's Milk to drink, and it will cause speedy delivery, and almost without any Pain.

Take a Swallow's Nest, dissolve it in Water, strain it, and drink it warm; it gives speedy Delivery with much Ease.

Take Piony Seeds, and beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of a Woman in Labour, and giveth her Deliverance very speedily, and with little Pain.

The Juice of Leeks being drank with warm Water, hath a mighty Operation to cause speedy Delivery.

But let no Midwife ever force away a Child, unless they be sure it be dead. I once was where a Woman was in Labour, which being very hard, her

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Midwife sent for another Midwife to assist her, which Midwife sending the first down Stairs, and designing to have the Honour of delivering the Woman herself, forced away the Body of the Child, and left the Head behind; of which the Woman was forced afterwards to be delivered by a Man Midwife.

In the next Place must the Midwife take Care as the Child comes near the Birth, that it comes in a right Posture; if the Head comes not forth first, and the Hands and Feet are upwards, there is an ill Birth. *Hippocrates* reckons the Cause of this to be the Largeness of the Womb, and the disorderly Motion of the Mother from Pain; also the Thickness of the Membranes, which when it cannot break it with the Head, it attempts to do with the Feet and Hands. The Midwife may easily perceive in what Figure the Child comes forth; and must know that all disorderly coming forth is dangerous both to Mother and Child, and therefore when it comes not forth right, the Midwife ought to reduce it into the Cavity of the Womb, and place it right. When the Feet cannot

not be thrust upwards, let the Midwife supply the Parts with Oil, and take hold of the Arm, and help it, by giving Sneezings; and let her always labour, by moving it with her Hand, to put the Child in a right Posture; or else by taking the Mother from the Bed, compose her in such a Posture as may soonest bring the Child into its right one. If the Mother be weak, refresh her with Wine, and put Sops to the Nose. *Confect. Alkermes. Diam se Diamarg.* If there be Twins, let the Midwife help the foremost, and put back the other with her Hands. If the Passages be not slippery, use an emollient Fomentation, and Oil of Sweet Almonds, Hens, or Ducks Grease, &c. If the Head of the Child appears, the Midwife must gently hold it between her two Hands, and draw forth the Child at such Times as the Woman's Throws are upon her, and not else, slipping by Degrees her fore Fingers under the Arm-pits; not using Violence in drawing it forth, lest thereby the Infant should receive some Prejudice. If the Child through hard Labour and Straitness of the Passage should be still born, let the Midwife chew

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Some Spices, and blow its Mouth, or drop *AquaVite* in it, or anoint it with Honey.

After the Child is born, great Care is to be taken by the Midwives in cutting of the Navel string, which tho' by some is accounted but a Trifle, yet it requires none of the least Skill of a Midwife to do it with that Prudence and Judgment that it ought. And that it may be done so, you must consider as soon as the Child is freed from its Mother, whether it be weak or strong; (for both the vital and natural Spirits are communicated by the Mother to the Child, by its Navel string;) If the Child be weak, put back gently, part of the vital and natural Blood in the Body of the Child by its Navel, for that recruits a weak Child; but if the Child be strong, you may forbear: Also if the Child be weak, squeeze out six or seven Drops of Blood out of the Part of the Navel string which is cut off, and give it the Child inwardly. Let the Navel-string be cut off as soon as the Child is born, and let it be about four Inches from the Navel. Divers Authors are, of Opinion, and particularly *Mizald*, that the Instruments of Generation follow the Proportion of the Navel-string: And therefore the Midwife generally cuts it off long in the Male to do the Woman's Business. And I do not know but there may be something in it; for if Nature formed the whole Child by the Navel-string in the Womb, why should we think she can do nothing by it afterwards? If the Incredulous will not be satisfied without a Reason, let me tell

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tell them that the secret Workings, Antipathies, and Sympathies of Nature are many Times above our Reasons and Comprehensions. What Reason can they give that the Load-stone should attract the Iron, or the cutting of Onions make a Man's Eyes to run with Water, which every one knows to be true? Why, if the Navel-string of a Child, after it is cut off, be suffered to touch the Ground, should the Child never be able to hold its Water, neither sleeping or waking, but all its Life-time be subject to a *Diabetes*? And why should a Piece of the Navel-string of the Child carried about a Person, so that it touches the Skin, defend him that carries it, both from the Falling-Sickness and Convulsions; and yet both these Things have been proved by Experience.

As to the Manner of cutting the Child's Navel-string, let the Ligature or Binding be very strong, and be sure don't cut it off very near the Binding, lest the Binding unloose. You need not fear to bind the Navel-string very hard, because it is void of Sense, and the Part of the Navel-string which you leave on, falls off of its own Accord in a few Days: The whole Course of Nature being now changed in the Child, it having another Way ordained to nourish it. It's no Matter with what Instrument you cut it off, so it be but sharp, and you do it cleverly. The Piece of the Navel-string that falls off, before you keep it from touching the Ground, remember what I have before told you: And if you keep it by you
it

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it may be of Use. The Navel string being cut off, apply a little Cotton or Lint to the Place to keep it warm, lest the Cold enters into the Body of the Child, which it will be apt to do, if it be not bound hard enough.

The next Thing to be done, is to bring away the After-birth or *Secundine*, else it will be very dangerous for the Woman. But this must be done by gentle Means, and without any Delays, for in this Case especially, Delays are dangerous; and whatever I have set down before, as good to cause speedy Delivery, and bring away the Birth, is good also to bring away the After-birth.

Give the Woman a little sneezing Powder, and it is a very good Remedy. The Stone *Ætites* is excellent in this Case; and so is Tansey also, used as after directed.

The Herb *Vervain* either boiled in Wine, or a Syrup made with the Juice of it, and its double Weight in Sugar, and a Spoonful or two of it taken, will do the Business effectually.

Alexander boiled in Wine, and the Wine drank, is an excellent Remedy to bring it away. So also is sweet *Chervile*, or sweet *Cicily*, or *Angelica Roots*, or *Master-wort*, used in like Manner.

The Smoak of *Marigold Flowers*, received up a Woman's Privities by a Funnel, brings away easily the After-birth, tho' the Midwife has her Hold.

If you boil Mugwort in Water till it be very soft, then take it out, and apply it like a Poul-tice to the Navel of a Woman in Travail, it

instantly brings away both Birth and After-birth: But as soon as the Birth and After-birth are come forth, take it instantly away, lest it draw down the Womb also.

After the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot; for Extremity of Heat weakens Nature, and dissolves the Strength: But whether she be weak or strong, let no cold Air come near her at first; for Cold is an Enemy to the Spermatick Parts. If Cold gets into the Womb, it increases the After-Pains, causes the Swellings in the Womb, and hurts the Nerves.

As to her Diet, let it be hot, and let her eat but little at a Time. And as soon as she is laid in her Bed, let her drink a Draught of burnt White Wine, in which you have melted a Dram of *Sperma Ceti*: And let her avoid the Light for the first three Days, for her Labour weakens her Eye-sight exceedingly, by Sympathy between them and the Womb: The Herb *Vervain* is a singular Herb for her; you may use it in any Way, boil it in her Meats and Drinks; it hath no offensive Taste, yet has many pleasant Virtues. If the Woman be feverish, add the Roots of Plantain to it; and if she be not feverish, it may be better, and add Strength to the other. If her Courses come not away as they ought, let the Plantain alone, and instead thereof put Mother of Thyme. If the Womb be foul, which may be known by the Impurity of the Blood, and its stinking, and coming away in Gobits;

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or if you suspect any of the After birth to be left behind (which sometimes happens tho' the Midwife be never so careful and skilful) make her a Drink of Feather-few, Mugwort, Penny-royal, Mother of Thyme, boiled in White-Wine, and sweetned with Sugar; Panada, and new-laid Eggs is the best Meat for her at first; of which let her eat often, and but a little at a Time; and let her use Cinnamon in all her Meats and Drinks; for it mightily strengthens the Womb. And let her stir as little as may be till six or seven Days after Delivery: And let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glyster made with the Decoction of Mallows, and a little red Sugar. After she has lain in a Week, or something more, give her such Things as close the Womb, of which Knot-grass and Comfrey are chief; to which you may add a little Polipodium, both Leaves and Roots bruised, which would purge gently.

If what I have written be carefully observed by Midwives and such Nurses as keep Women in their Lying in, by God's Blessing the Child-bed Woman may do very well, and both Midwife and Nurse gain Credit and Reputation. For tho' these Directions may in some Things thwart the common Practice, yet they are grounded upon Experience, and will infallibly answer the End.

But there are several Accidents that Lying-in Women are subject unto, which must be provided against, and these I shall speak to next.

The

The first I shall mention, are the After-Pains, about the Cause of which Authors very much differ; some think they are caused by the Thinness, some by the Thickness, some by the Sliminess, and some by the Sharpness of the Blood; but my own Opinion is, it proceeds from Cold and Wind. But whatever the Cause be, this I know, that if my foregoing Directions be observed, they will be very much abated, if not taken quite away. But if in Case they do happen, boil an Egg, and pour out the Yolk of it, with which mix a Spoonful of Cinnamon-Water, and let her drink it; and if you mix it with two Grains of Amber-greese, it will be the better.

Also take Onions, and boil them very well in Water, then stamp them with Oil and Cinnamon, and apply them to the Region of the Womb.

Take Barbaries, beat them to Powder, put the Powder upon a Chafing dish of Coals, and let her receive the Smoke of them by her Privities.

Or you may take Tar and Barrow's-Greese, of each equal Quantities, and whilst it is boiling, add a little Pidgeon's Dung to it; and then spread some of it upon a Linnen-cloth, and apply it to the Reins of the Back of the Woman troubled with After-Pains, and it will speedily give her Ease.

Also let her take half a Dozen of Bay berries beaten into Powder, in a Draught of Tent and Muskadel.

The second Accident Lying-in Women are
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subject to, is Excoriations in the lower Part of the Womb. To help this, use Oil of Sweet Almonds, or rather Oil of St. *John's* Wort, to anoint the Part withal.

Another Accident is, that sometimes thro' very hard Labour, and great Straining to bring the Child into the World, the Lying-in Woman comes to be troubled with the Hemorrhoids, or Piles: To cure this, let her use Polypodium bruised and boiled in her Meats and Drinks.

Also let her Blood in the Vein *Saphena*, which is the first Branch of the High Vein.

Or else take an Onion, and having cut an Hole in the Middle of it, fill it full of Oil, and having first roasted it, bruise it altogether, and apply it warm to the Fundament.

Or else take a Dozen of Snails without Shells, if you can get them; if not, take so many with Shells and pull them out, and having bruised them with a little Oil, apply them to the Fundament warm.

But in this Case, the best Medicine is, Take as many Woodlice as you can get, bruise them, and having mixed them with a little Oil, apply them warm to the Place.

If she goes not well to Stool, let her take an Ounce of *Cassia Fistula*, drawn at Night going to Bed.

A fourth Thing that often follows, is the Retention of the *Menstrues*; that is very dangerous, and if not remedied proves mortal.

But for this, let her take such Medicines as strongly provoke the Terms; and such are
Piony.

Piony-roots, Dittany, Juniper-berries, Betony, Centaury, Sage, Savoury, Penny-royal, Featherfew. If this does not bring them down, let her take two or three Spoonfuls of Briony-water every Morning; also a Dram of Gentian-roots beaten into Powder, and taken in Wine every Morning, is a most excellent Thing to be taken in this Case: And likewise is the Roots of Birth-wort, either long or round, used and taken in like Manner. Also take twelve Piony Seeds, and beat them into very fine Powder; and let her drink them in a Draught of *Carduus* Posset-Drink, and let her sweat after it: And if this does not bring them down the first Time she takes it, let her take as much more three Hours after, and it will not fail.

The last Thing I shall mention is, the overflowing of the *Menstrues*. This indeed happens not so often as the foregoing; but yet sometimes it does; and in such Cases take Shepherd's-Purse, either boiled in any convenient Liquor, or dried and beaten to Powder; and you will find it very good to stop them.

Also the Leaves and Flowers of Bramble, or either of them, being dried and beaten into Powder; and a Dram of them taken every Morning in a Spoonful of Red Wine, or in a Decoction of the Leaves of the same, is an excellent Remedy against immoderate flowing in the Terms in Women, as also Comfrey and Knot Grass.

Having thus finished my *Vade Mecum* for
Mid

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Midwives, before I conclude, I will add something of the Choice and Qualifications of a good Nurse, that those who have occasion for them may know how to chuse them, and likewise that Nurses may know how to order themselves for the good of the Children which they Nurse.

First then, if you would chuse a good Nurse, chuse one of a sanguine Complexion; not only because that Complexion is generally accounted best: But also because all Children in their Minority have their Complexion predominant. And that you may know such a Woman, take the following Description of her.

Her Stature of the middle Size, her Body is fleshy; but not fat: Of a merry, pleasant, and chearful Countenance; a fresh ruddy Colour, and her Skin so very clear that you may see her Veins through it. She is one that loves Company, and never cares to be alone: never given to Anger, but mightily to playing and singing; and which makes the fittest Person for a Nurse, she very much delights in Children. In chusing such a one, you can hardly do amiss: Only let me give you this Caution, if you can't get exactly of this Description, (which you will find very difficult) get one as near as you can to it. And let these Rules further guide you in your Choice.

1. Let her Age be between thirty and forty, for then she's in her Prime.

2. Let her be in Health, for her Sicknes infects her Milk, and her Milk the Child.

3. Let

3. Let her be a prudent Woman, for such a one will be careful of the Child.

4. Let her not be too poor, for if she wants the Child must want too.

5. Let her be well-bred, for ill-bred Nurses corrupt good Nature.

6. If it be a Boy that's to be nursed, let the Nurse be such a one whose last Child was a Boy: and so it will be the more agreeable; but if it be a Girl, let the Nurse be one whose last Child was a Girl.

7. If the Nurse has a Husband, see that he be a good likely Man, and not given to Debauchery, for that may have an Influence upon the Child.

8. In the last Place, let the Nurse take Care she be not with Child herself; for if so, she must of Necessity either spoil her own, or yours, or perhaps both.

To a Nurse thus qualified, you may put our Child, without any Danger.

And let such a Nurse take the following Directions, for the better governing and ordering herself in that Station.

Directions for Nurses.

1. **L**ET her use her Body to Exercise; if she hath nothing else to do, let her exercise herself by dancing the Child. For moderate Exercise causeth good Digestion; and I am sure good Blood must needs make good Milk; and good Milk cannot fail of making a thriving Child.

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2. Let her live in good Air; There's no one Thing more material than this. It is the want of this makes so many Children die in *London*; and even those few that live, are none of the wisest; For gross and thick Air makes fat unweildy Bodies, and dull Wits; and let none wonder at this, for the Operation of the Air to the Body of Man is as great as Meat and Drink, for it helps to engender the vital and animal Spirits; and this is the Cause of Sickness and Health, of Life and Death.

3. Let her be careful of her Diet, and avoid all Salt Meats, Garlick, Leeks, Onions and Mustard, and excessive drinking of Wine, strong Beer or Ale, for they trouble the Child's Body with Choler; Cheese both new and old, afflicts it with Melancholy, and all Fish with Phlegm.

4. Let her never deny herself Sleep when she is sleepy, for by that Means she will be the more wakeful when the Child cries.

5. Let her avoid all Disquiets of Mind, Anger, Vexation, Sorrow and Grief, for these Things very much disorder a Woman, and therefore must needs be hurtful to the Privities.

If the Nurse's Milk happen to be corrupted by any Accident, as sometimes it may be, by being either too hot or too cold, in such Cases let her Diet be good, and let her observe the Cautions already given her. And then if her Milk be too hot, let her cool it with Endive, Succory, Lettuce, Sorrel, Purslain and Plantain: If it be too cold, let her use Burrage, Vervain, Bugloss, Mother of Thyme, and Cinamon: And let her observe this general Rule; Whatsoever strengthens the Child in the Womb, the same amends the Milk.

If the Nurse wants Milk, the Thistle commonly called our Lady Thistle, is an excellent Thing for her

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her breeding of Milk, there being few Things growing (if any) that breed more and better Milk than that doth; Also the Hoof of the Forefeet of the Cow, dried and beaten to Powder, and a Dram of the Powder taken every Morning in any convenient Liquor increaseth Milk.

Further Remedies for increaseth of Milk.

IF a Nurse be given to much fretting, it makes her lean, and hinders Digestion, and she can never have Store of Milk, nor what she has be good. Bad Meats and Drinks also hinder the Increase of Milk, and therefore ought to be forborn: And therefore Women that would encrease their Milk, should eat good Meat (that is, if they can get it) And let her drink Milk wherein Fennel-Seeds have been steeped. Let her drink Barley-Water and Burrage and Spinage; also Goat's Milk, Cow's Milk, and Lamb sodden with Verjuice; Let her also comfort the Stomach with Concoction of Anniseeds, Carraway and Cummin seeds, and also use those Seeds sodden in Water; Also take Barley-water, and boil therein Green Fennel and Dill and sweeten it with Sugar, and drink it at your Pleasure.

For Compounds, take Green Fennel, Parsley, of each a handful, Barley half a handful; boil them in Broth.

Or, take Fennel seeds six Drams, Anniseeds a Dram and a half, Rocket-seed half a Dram, give a Dram or two in Broth.

Or, take Cow's Udder sliced, dry in an Oven, and powder it. Take half a Pound of it and Anniseeds, and Fennel-seeds, of each an Ounce, Cum-

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Cummin seed two Ounces, Sugar four Ounces, make a Powder.

Hot Fomentations open the Breasts and attack the Blood, as the Decoction of Fennel, Smallage, or stampt Must applied. Or,

Take Fennel and Parsley-green, each a handful, boil and stamp them, and Barley Meal half an Ounce, Gith Seed a Dram, Storax, Calaminth, two Drams, Oil of Lillies two Ounces, and make a Poultice.

Lastly, Take half an Ounce of Deer's Suet, and as much Parsley-roots, with the Herbs, an Ounce and a half of Barley meal, three Drams of red Storax, and three Ounces of Oil of Sweet Almonds; boil the Roots and Herbs well; and beat them to Pap, and then mingle the other amongst them, and apply it warm to the Nipples, and it will increase the Milk.

And thus, Courteous Reader, I have at length finished what I designed, and what I promised; and can truly affirm, that thou hast here those Receipts, Remedies and Directions given unto thee, with respect to Child bearing Women, and Midwives, and Nurses, that are worth their Weight in Gold, and will assuredly (with the Blessing of God) answer thy End whensoever thou hast Occasion to make Use of them. They being not Things taken on Trust from Traditions or Hear-say; but the Results and Dictates of sound Reason and long Experience.

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